October
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VARIA

Het Suez-kanaal

Sinds het uitbreken van de oorlog tussen Israel en de Arabische staten ligt het verkeer in het Suezkanaal helemaal stil. Het kanaal is geblokkeerd door zo'n 16 schepen die gedurende de ongeregeldheden in de grond zijn geboord.

Velen denken ongetwijfeld dat Egypte hierdoor een behoorlijke financiële schade lijdt. Dit valt echter nogal mee. Het heeft gedurende de eerste maanden van 1967 goede zaken gedaan. In 1966 bracht het Suezkanaal aan tolgelden $308 miljoen op, terwijl tot het einde van juni reeds een bedrag van $250 miljoen was binnengekomen. Daar komt nog bij dat Egypte in een onderhandeling over het Suezkaaal met Kuweit, Saoedi-Arabië en Lybië in augustus tot de overeenkomst is gekomen dat genoemde landen, ingeval van verlies, een bedrag van £95 miljoen per jaar aan Egypte zullen betalen. Deze betalingen zijn tot dusver geregeld betaald. Natuurlijk is de devaluatie van de Engelse pond voor Egypte een schadepost. Gezien deze cijfers kan Egypte het nog wel even uitzingen.

Hiermee is echter niet alles gezegd, want door het sluiten van het Suezkanaal kan Nasser zijn 'Nasser project' niet uitvoeren. Nasser was van plan om het kanaal dieper te maken en indien mogelijk eveneens te verbreden. Momenteel kunnen schepen met een diepgang van 38 voet het kanaal passeren. In 1973 hoopt Nasser het kanaal echter te hebben verbeterd, zodat schepen met een diepgang van 48 voet van het kanaal gebruik kunnen maken. Schepen van 180,000 ton kunnen dan door het kanaal worden geloodst. Deze verbetering zal echter nog niet aan de behoefte voldoen, want de enorme tankers van tegenwoordig zijn gevaarten van 275.000 ton. Nasser mag dus wel haast maken met zijn project. De politieke omstandigheden maken de uitvoering van het plan onmogelijk. Bovendien heeft Nasser moeite om buitenlands geld voor dit project te krijgen. Men heeft weinig vertrouwen in deze Egyptische leider, die in de laatste jaren reeds zoveel geld over de balk heeft gegooid met het aankopen van oorlogsmateriaal.

Toen het Suezkanaal door Nasser in bezit werd genomen heeft men de vraag gesteld of de Egyptenaren in technisch opzicht in staat zouden zijn het Suezkanaal te beheren. Dit is echter niet de moeilijkheid. Het probleem ligt op het gebied van de onwijze Egyptische politiek, waardoor Egypte het vertrouwen van de wereld verliest, zodat het met moeite leningen kan sluiten om haar 'melkkoetje' te onderhouden.

★

Computer school in London

Het gebruik van de computer neemt zo toe dat de bedrijven met moeite voldoende mensen kunnen vinden die in staat zijn om deze machines te bedienen. Vandaar dat de Londense H. B. Beal's Middelbare School speciale cursussen geeft voor 'grade 12' studenten om zich te trainen in het bedienen van de computer. De H. B. Beal's school was de eerste school in Canada die overging tot het aanschaffen van een computer. In 1964 kocht het de IBM 1620 machine. In 1966 schafte het een tweede computer aan voor een bedrag van $2,935 per maand aan huur. Deze cursus is een dure grap voor de provinciale regering! De vraag voor ervaren mensen is echter groot. Men verwacht dat in de komende drie jaar zo'n 7000 mensen nodig zullen zijn die in staat zijn om de computers te bedienen. Er zijn bedrijven die nog niet zijn overgegaan tot de aanschaf van nieuwe computers omdat zij momenteel niet over ervaren personeel beschikken. In Ontario zijn momenteel 11 scholen waar men de studenten de geheimen van de computer leert. Uitgesproken moeilijk is het niet, maar een mathematische knobbel is vereist.

De school is snids haar bestaan vooruitstrevend geweest. Vroeger werd de London Industrial and Art School genoemd, maar later werd de school genoemd naar de eerste directeur, de energieke Dr. H. B. Beal. De school heeft altijd de vooruitziende blik van haar vroegere directeur behouden, vandaar dat het de eerste school in Canada was die in een cursus voorzag in 'date processing'. Ongeveer 250 studenten volgen de cursus, maar zelfs 's avonds worden er lessen gegeven. Er zijn twee 'full time' leraren en twee 'part time' leraren voor deze cursus benoemd. De moeilijkheid is om ervaren leraren te krijgen. Men hoopt dat sommige studenten in de toekomst hiervoor kunnen worden opgeleid.

★

Europa's Airbus

Zelfs de oudere mensen zeggen: 'Vliegen is niks'. Eerst is men misschien wat zenuwachtig over het ongewone evenement, maar zij die eens gevlogen hebben beweren dat zij met veel plezier nog weer eens een vliegreis zouden willen maken.

Voor de luchtvaartbedrijven is het echter niet allemaal zo eenvoudig. Telkens worden er nieuwe vliegtuigmodellen ontworpen. De kleinere worden vervangen door grotere en snellere vliegtuigen. Het valt voor de meeste ondernemingen niet mee om met de tijd mee te gaan, want dergelijke toestellen kosten enorm veel geld. Alleen met behulp van de regering is men meestal in staat om mee te doen. Het gevolg is dat de rijke Uncle Sam overal ter wereld haar vleugels uitspreidt en de vliegtuigmarkt verovert. De Europese luchtvaartmaatschappijen zien deze ontwikkeling met zorg tegemoet. Vandaar dat de Britse, Duitse en Franse maatschappijen de koppen bij elkaar hebben gestoken om zch te beraden over een gezamenlijke 'Airbus'. De Europa Airbus zou een vliegtuig zijn dat 300 passagers kan vervoeren. Er komt bij de uitwerking van deze plannen nog heel wat kijken. In de eerste plaats zal men voldoende van dergeljke vliegtuigen moeten kunnen verkopen, zodat het de moeite waard is om aan het ontwerpen van deze airbus te beginnen. Zullen de landen op dit gebied kunnen samenwerken? De opinies over de uitwerking van de plannen zijn nu reeds verdeeld. Dat is dus geen veelbelovend vooruitzicht. Frankrijk zou graag zien dat er omstreeks 1973 met de bouw van de $500 miljoen airbus kon worden begonnen. Engeland is momenteel niet in de 'mood' voor zo'n aderlating. Duitsland gelooft dat met met de uitwerking van de plannen nog wel even kan wachten. Uitstel kan echter het hele plan torpederen, want de Amerikanen zijn van plan om in 1971 met de Lockheed CL-1011 op de markt te komen. Men kan over de plannen dus niet teveel nachtjes slapen. Dan zijn er nog de technische verschillen. Sommigen willen een tweemotorige machine, anderen vinden dit te gevaarlijk voor zo'n grote vogel. De ene stelt voor een Rolls-Royce motor te gebruiken, anderen verkiezen de Amerikaanse motoren.

'Vliegen is niks,' zeggen de mensen, maar de directeuren van de luchtvaartmaatschappijen zullen wel eens met hoofdpijn naar bed gaan!

Beelden van en uit NEDERLAND

★ ★

OUD EN NIEUW

"Tussen Eden en Armageddon," was het opschrift boven een "leader" van een onzer bladen, dat handelde over de herdenking van het tot stand komen van de atoomsplitsing op 2 december 1942 in de universiteit van Chicago. De dag dat morgen begon, volgens de Amerikaanse Commissie voor de Atoomenergie.

Het juist gekozen opschrift tekent de toestand waarin de wereld zich sindsdien bevindt. Een kracht ten goede of ten kwade. Toegegeven moet worden, dat tot nu toe de toepassing van de vredesatoomenergie ver achter gebleven is bij het militaire gebruik. Het gevaar dreigt en de mensen ondergaan dit met een zeker fatalisme. Bij de herdenking in Chicago werd gezegd, dat de ontdekking van de atoomenergie zowel het einde van de armoede als het einde van de mensheid mogelijk maakt. De weg tussen Eden en Armageddon.

Beide namen zijn aan de Bijbel ontleend,

Symboliserend het sieraad van de schepping en 't geweld van de verwoesting

En beide komen, zegt de Bijbel.

Nu we het laatste artikel van dit jaar voor *Calvinist Contact* schrijven is er onwillekeurig een neiging tot contemplatie. In het licht van een machtige natuur-explosie schijnen zo vele dingen uit het bijna afgelopen jaar pietlutterig en onbelangrijk.

1967 was in Nederland een verkiezingsjaar. Het resultaat was een kleine verschuiving. Een Kabinet kwam tot stand samengesteld door vertegenwoordigers van de drie christelijke partijen en de liberalen, vervangende een ministerie van dezelfde drie partijen en de socialisten.

Is er veel verschil in het beleid?

Het Kabinet-De Jong regeert financiëel wat reëler dan het Kabinet-Cals, maar overigens is het de praktijk van het leven, die de marsroute aangeeft.

De directe belastingen werden een peulschilletje verlaagd, de indirecte verhoogd; het lied blijft: Sijmen betaal!

Onrust in de politieke partijen was er over radikaliteit en partijvorming. Doch ondanks alle grote woorden is het in de Katholieke V[illegible]tij niet tot een scheuring ge[illegible]n.

Opiniepeilingen zijn aan de orde van de dag en niemand die er wijzer van wordt.

Kerkelijk was het in vele opzichten een mallemolen. In de vrijgemaakte kerken was er een voortdurende kettingreaktie, die leidde tot verdere splitsing en verbrokkeling. De Gereformeerde Kerken worden bedreigd door een Babylonische spraakverwarring. De afstand tussen de leidende figuren en het kerkvolk wordt steeds groter. Bovendien doet een ieder wat goed is in zijn ogen.

De Hervormde Kerk is en blijft een wonderlijke Janus-figuur met twee aangezichten. Zij herbergt de uitersten, van Gereformeerde Bond tot notoire vrijzinnigen en wenst, ondanks alle vernieuwingspogingen, deze toestand te handhaven.

Tenslotte, in de R.K. Kerk is, vooral in Nederland, een gisting aan de gang, die ook twee elementen bevat. We zouden haast durven zeggen, een Calvinistische stroming terug naar de Bijbel en een tweede met puur vrijzinnige theologische denkbeelden. Maar omdat Rome Rome is, zal men daar de schaapjes ook wel in één hok houden.

Op maatschappelijk terrein was, hoe vreemd het ook klinkt, de stabiliteit nog het grootst. Stakingen van enige betekenis waren er niet, grote conflicten bleven uit en het eind van het jaar biedt zelfs een hoopvolle verwachting van een economische opleving en een toenemende werkgelegenheid. De vrije loonvorming geeft de kans om eigen verantwoordelijkheid van werkgevers en werknemers in [illegible] samenspel inzake loonvorming en arbeidsvoorwaarden tot een hoog peil op te voeren. Een merkwaardigheid is, dat de kritiek op minister Roolvink wegebt en er in sociaal opzicht door dit Kabinet in een korte periode reeds meer is gedaan dan door het Kabinet-Cals in zijn anderhalfjarig bestaan.

De heer Van Riel, de hofnar van de liberalen, voorspelde een grote overwinning bij een verkiezing met als inzet het Kabinet-De Jong. De premier zelf kan soms olijk uit de hoek komen. Bij een vraaggesprek gaf hij toe geen geleerd man te zijn, maar zeide de oud-onderzeebootcommandant: "ik kan beslissingen nemen, met mensen omgaan en weet verantwoordelijkheid te dragen".

Het meest dubieuze terrein in de Nederlandse samenleving is het culturele. Ook in 1967 vertoonden zich de in de naoorlogse periode overheersende kenmerken van normloosheid, de mens in het middelpunt en de ontkenning van de zonde. Laat ons eten en drinken, want morgen sterven wij. Door de televisie krijgt dit alles een extra accent.

Zijn het dan enkel donkere kleuren, waarmede het beeld van het Nederlandse volk in dit atoomtijdperk moet getekend worden? We zouden het niet gaarne beweren.

Integendeel, we mogen met grote dankbaarheid ook gewagen van de zegeningen Gods over dit volk, van het goede dat zich openbaart. Het is niet goed om steeds weer ee[illegible]glied aan te heffen. Onze [illegible]raagt ook een ontdekkend [illegible]rakter. Men kan veel moeilijker dan vroeger wegschuilen achter traditie, gewoonten en gefixeerde opvattingen.

Deze tijd vraagt kleur bekennen. Vele heilige huisjes worden afgebroken en dat is een gezegende opruiming. Men is minder geneigd na te praten en men wil het 'waarom' weten.

Prof. Anema schreef kort na de bevrijding zijn brochure: Bezinning en bezieling. Op verzoek van de heer Schouten zette hij de hoofdpunten over de roeping van het Christendom over Staat en Maatschappij uiteen.

Anema was een universeel mens. Hij pakte de problemen in hun diepe samenhang aan en daardoor verouderen zijn geschriften niet.

Als hij erop wijst, dat de algehele ontwrichting door de oorlog ontstaan — en ook nu nog zijn invloed doen geldend — weer moet worden vervangen door evenwicht en een deugdelijk herstel van ons volksleven, stelt hij als eis, bewust in deze wereld te leven.

(Vervolg op pag. 2)

Bij Prinses Margriet en Mr. van Vollenhoven thuis op het Loo. Boven: de heer van Vollenhoven voldoet gaarne aan het verzoek van zijn vrouw om iets op de vleugel te spelen. Onder: prinses Margriet schikt bloemen bij een antiek fonteintje.

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Beelden van en uit NEDERLAND

(Vervolg van pag. 1)

Het is zo kenmerkend Anema als hij schrijft:

"Wie Gods gebod will gehoorzamen moet eerst weten wat dit gebod inhoudt en dat kan alleen gevonden worden in Zijn Woord.

Een herboren hart is een gave Gods, maar een door Zijn Geest verlicht verstand is dat eveneens.'

We mogen nog even citeren, omdat we geen woorden kunnen vinden, die het beter uitdrukken:

"Er is een nieuwe tijd gekomen, die een eigen levensstijl en een eigen levenstoon meebrengen. De ouderen zullen heel wat van hun 'hobbies' en hebbelijkheden moeten loslaten. De jongeren zullen moeten oppassen, dat zij op hun beurt er zich geen nieuwe aanwennen, die in strijd zijn met de grondtoon, waarin hun ouderlijk huis, de christelijke school, waar zij zijn opgevoed en de Kerk, waarin zij belijdenis hebben gedaan, het levenslied van hun eigen warm kloppend hart hebben gestemd; die grondstoon, die zij met de ouderen geheel gemeen hebben. Uit die grondtoon moeten wij allen onze bezieling putten."

Kunnen we zo de nieuwe tijd, ook het 26ste jaar van het atoomtijdperk, niet zonder vrees ingaan? Bewust ervan, dat het Armageddon kan komen, maar zeker ook van het Eden, dat nadien is toegezegd. Met de beste wensen voor C.C. en haar lezers.

Cn.

Lambert Huizingh

Acredited Public
Accountant and Auditor
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On June 29 Mr. Harald Gunderson put up a fight in the Calgary Public School Board to defeat a motion of opposition to government aid to private schools. When he was still a reporter on Education with the Calgary Herald he wrote an excellent article on the Calgary Christian School. Using all the information he could get on our Alberta Christian Schools, he went so far as to write an article, "Private Schools Encouragement" in his series: "Focus on Education" for the Albertan. An abbreviation of his article you will find on this page. A week later an editorial in the Albertan: "Aid to Private Schools", came out as strongly in favor of it.

In the following address for delegates of the NUCS, District XI he puts the publicity shoe on the other foot.

F.H.V.

PRIVATE SCHOOL ENCOURAGEMENT

By a narrow vote of four to three, Calgary Public School trustees recently went on record as being opposed to a provincial government decision which gives limited amounts of financial grants to private schools in Alberta.

The feelings of the board will be forwarded to the Alberta School Trustees' Association and trustees from across the province will debate the matter on the floor of their annual convention in November. If the majority of the assembly is in accord, the ASTA must then ask the province to choke off the flow of money to the 30-odd private schools in Alberta.

* *

In firmly stating she is opposed to grants from general revenues of the province going to privately-operated schools, trustee Mrs. Wilma Hansen said financial help of this nature could lead to a proliferation of such schools and, in time, threaten the existence of public schools.

Mrs. Hansen said it is a sound and democratic policy that where public money is used for educational purposes, the responsibility for its use shall be by elected school trustees, school committees or elected county councils.

Earlier this year, the Alberta Teachers' Association also passed a resolution opposing the expenditure of public funds for either direct or indirect support of private schools which "duplicate educational services offered by public or separate school districts".

I do not question the probity of Mrs. Hansen's or the ATA's actions in this matter. They are concerned that initial government help to private schools will be like the proverbial "foot in the door" and future years would find these schools receiving the same kind of financial treatment now accorded public and separate schools.

* *

Government help for private schools is not a cut and driel issue. Philosophers and theologians have argued the merits of such institutions for centuries.

Aristotle said in "Politics" (Book Eight) that the citizen should be moulded to suit the form of government under which he lives.

". . . and since the whole city has one end, it is manifest that education should be one and the same for all, and that it should be public, and not private—not as at present, when everyone looks after his own children separately, and gives them separate instruction of the sort which he thinks best; the training in things which are common interest should be the same for all. Neither must we suppose that any one of the citizens belongs to himself, for they all belong to the state, and are each of them a part of the state, and the care of each part is inseparable from the care of the whole," wrote Aristotle.

Conversely, Horace Mann, in the 10th annual report as secretary of the Massachusetts State Board of Education, made this comment: "An education established and controlled by the state should only exist, if at all, as one among many competing experiments, carried on for the purpose of example and stimulus, to keep the others up to a certain standard of excellence."

It is my opinion that private schools should be encouraged and they should have access to limited government support.

An example of private schools now in operation is the Calgary Christian School, which opened in 1963 with an enrolment of 55 students. When the school reopens in September there will be 155 students in Grades 1 to 7.

Christian School supporters have been paying from $225 to $300 per pupil per year—as well as public school taxes—in support of their personal beliefs. The same group of parents paid $16,000 for land on which to build an $80,000 school. All of this money was raised by public subscription. It came from homes where parents believe that God is in everything we do and education would be meaningless without reference to His word and His way.

* *

My information is that the province will provide limited support for operational expenses of private schools. Each school will receive $70 per pupil for the period Jan. 1 to June 30, 1967. The grant will be upped to $100 per student for the 1967-68 school year. Such financial support will not even pay the salaries of teachers. Nowhere is provision made for public monies to be used for new construction. In essence, the province is defraying operational costs of private schools by 33 per cent.

Is it just and proper that trustees and teacher associations demand that no financial help go to private schools? I think not.

In the coming year, the province will pay $15,000 in per pupil grants to the Calgary Christian School. Yet, if these students were placed in public schools, the immediate cost on the public purse would be $71,750. Such estimates are based on average per pupil costs of $450 in the public system.

Another private school operating in Calgary is Tweedsmuir, an academic school for girls. This school opened in 1959 and has a student population of 108 girls. It must be kept in mind that parents enrolling children in Tweedsmuir pay twice for the education of their sons and daughters. They pay taxbills for support of the public system and dig deeper still to maintain the private school.

The ASTA and ATA would do well to ponder the many issues involved in the private versus public systems of education. It is possible they are interfering in an area that is highly contentious and involves many personal liberties.

* *

In an address made two years ago to the association of private schools and colleges, Dr. B. C. Walker, head of the department of educational foundations, University of Alberta, drew three basic conclusions:

Private schools should exist alongside public schools. He felt the two systems could stimulate each other to higher degrees of excellence.

If private groups are extended the freedom to organize and conduct schools, "it seems there should be some equitable means for their financial support." He said details of such financial help are a matter of careful and difficult negotiation.

Dr. Walker said teachers and administrators of both public and private schools must personify not only equal rights, but also co-operation; not only freedom, but also responsibility.

In view of the above, the live and let live philosophy should prevail. The government grants proposed are not sufficient cause for the tempest in a teapot now being brewed.

Let Private Schools tell the public their story

"Private schools in Alberta are waging a struggle for survival," said Mr. Harald Gunderson, speaking to the 25 delegates at a meeting of District XI (Alberta and Manitoba) of the National Union of Christian Schools on Nov. 18.

"As private schools you may have gained an initial success by being promised a per pupil grant of $100, but the worst thing that could happen to you is to take a back seat, to become preoccupied with your spiritual goals and forget that your children are the very reasons for having private schools.

By and large the public is not impressed by the religious character of your schools," Mr. Gunderson continued. "Fragmentation of the school system is feared. Your grant is looked at as the thin edge of the wedge for more financial support, which would allow Private schools to grow even more. Small high schools are frowned upon as tending to education of an inferior quality."

Recently the Alberta School Trustees Association has made it clear by its vote of 250 against 167 that it does not favor these grants, and by the same token, that confusion and ignorance are continuing to mar the acceptance of Private schools in their struggle for aid by the public.

"I believe that Private schools have a useful place in our School system and that they are an exciting alternative to Public schools.

But what are you doing to tell this story to the public? You have to fight for the acceptance of your school on the basis of quality education. It is the squeeling wheel that gets the grease. How much are your school (board) meetings reported on in the newspaper? Do you put out a paper with the story of your schools in the mailbox of every citizen of our Province every year? Do you present your case at public forums on the air? Or what other publicity program do you have? Proof your worth. Show the public that your schools are not just nice little Christian ghettos.

Be bold in your thinking and make your voices heard in the educational councils of Alberta. Justify your existence in the eye of the public. You can only blame yourself if you don't."

Fight your own battle

"Do not expect others to stand up for you. Do your homework well and make sure that they get your point in all simplicity and clearity. Work on operational grants, stay away from asking capital grants—for at least ten years.

You have one small thing going for you. Proponents for keeping religious instruction on the curriculum are waging a loosing battle. If it is thrown out, there is so much more reason for your existence."

Set pace in salary negotiations

Speaking mainly on the historical background of teacher salary negotiations in Alberta, Mr. Gunderson concluded that teachers come to salary negotiations in one of two frames of mind — one that allows for a quick settlement or one where they hold out for all they can get. Much depends on the attitudes of school boards, whether they are responsive to the day-to-day problems of the teachers or not.

Do not be afraid to let the teachers experiment in reaching new heights in learning. Don't blind your District to one salary schedule. Preserve the local autonomy. Let each school be different. As a parent I would want my School Board as competitive as it could be."

"As private school boards you need not inherit the bitterness that has plagued the public education scene in Alberta for more than 50 years. You are young enough to keep relations with the teachers friendly and informal."

F.H.V.

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LOSLATEN

Loslaten is een moeilijke bezigheid.

Als het laatste blad van de kalender de laatste dag van het jaar aangeeft, dan moeten wij loslaten. Men kan dit op verschillende manieren doen. Men kan economische beschouwingen houden over wat het jaar 1967 ons wel en niet gebracht heeft. Men kan politiek nagaan welke successen en teleurstellingen wij hebben moeten boeken. Men kan zelfs kerkelijk te werk gaan en zien of de kerk is gegroeid of teruggelopen. Maar goed beschouwd is dit geen loslaten. Het is de resultaten in je hand nemen en ze als een bezit koesteren of betreuren.

Maar loslaten wil zeggen: afscheid nemen, niet meer bezitten, kwijt zijn. Dit besef dringt zich op Oudejaarsavond heel sterk aan ons op. Daarom heeft Oudejaarsavond iets weemoedigs. Velen willen daar niet aan en trachten het te verdringen door drank of met "parties". Want loslaten doet pijn. Dat gaat tegen de natuur van de mens in. De mens is niet geschapen om afscheid te nemen, maar om te bewaren en verder te bouwen. Wij komen tegen dat loslaten in opstand. We willen het niet.

Op Oudejaarsavond voelen wij sterk de band die ons bindt. Er zijn er voor wie het omzien naar het jaar dat ging bijna ondragelijk is. Zij hebben iemand moeten loslaten, die zij niet konden loslaten. Ach ja, de mensen bedoelen het wel goed, als ze je hun deelneming betuigen, maar het vult die lege plaats niet op. Die blijft je aangrijnzen. Je hebt moeten loslaten wat je wilde behouden. Daar kan een ander niet inkomen, dat moet je zelf doormaken.

★ ★

Mozes moet de moeilijkheid van loslaten wel in zeer bijzondere zin hebben beleefd. Hij had niet alleen het volk Israel veertig jaar door de woestijn geleid, maar hij was ook veertig jaar lang de "spokesman" geweest van God tot Zijn volk en van het volk tot zijn God. En toen hij eindelijk aan de rand van het beloofde land gekomen was, heeft God tegen hem gezegd: "Mozes, nu moet je loslaten."

Daar stond hij, een man van honderd en twintig jaar, maar nog zo fier en jeugdig, dat hij gemakkelijk nog een poos de leiding had kunnen geven. Maar God zei: je moet loslaten. Dat moet voor Mozes wel erg moeilijk zijn geweest. En voor Israel tevens.

Maar let nu eens op, wat deze man zegt. **Hij legt zijn** leven in God's hand, moeilijk als het is, en hij zegt tegen het volk: "Wat zijn jullie zalig, Israel! Wie is er aan jullie gelijk? Jullie bent een volk, verlost door de HERE, het Schild van je hulp en het Zwaard van je hoogheid." (Deut. 33:29) En daarmee heeft hij een blik geslagen over de dood heen, de eeuwigheid in. Wat zijn jullie zalig! Loslaten? Ja, maar het kan! Want de HERE heeft jullie verlost. Het leven is de kruisbanier tot in Gods handen dragen.

★ ★

31 December is maar een menselijke vinding. De Joden hebben een geheel andere jaartelling, evenals de Chinezen. Maar voor ons is 31 december dan toch de eindstreep van het jaar "onzes Heren" 1967. Voor ons is het de eindstreep van deze tijdskring. En die eindstreep betekent het loslaten van wat onherroepelijk voorbij is. Daar denken wij aan als wij op Oudejaarsavond samen naar de kerk gaan en daar denken wij aan als wij ons thuis verenigen in gebed, wanneer op 31 december de klok twaalf slaat. Dan bieden wij heel verlegen het jaar aan de HERE aan, heel verlegen, want wij hebben er ontzettend veel in gezondigd en wij zijn vaak onheilig met de heilige dingen omgegaan. Toch durven wij het aan te bieden, toch durven wij het los te laten, want over de klokslagen heen horen wij als het ware Mozes nog roepen: "Wat zijn jullie zalig! Wie is er aan jullie gelijk? Jullie bent een volk verlost door de HERE!"

★ ★

Toen de Heiland bijna twee duizend jaar geleden aan het kruis uitriep: "Het is volbracht" en twee dagen daarna uit het graf verrees, was het pleit beslecht. Toen was de kans dat Satan, of de wereld, de kerk teniet zou doen voorgoed voorbij. En sindsdien zijn er duizenden en duizenden, een onnoemelijk aantal, de dood gepasseerd. Zij hebben losgelaten en hebben toen het leven, het eeuwige leven, van God terugontvangen. (Wat een troost voor hen, die iemand in 1967 aan God hebben afgestaan!)

"Wie zijn leven zal willen verliezen," heeft Jezus gezegd, wie het zal willen loslaten, "om Mijnentwil, die zal het behouden."

D.F.

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Na Lunteren 1967

③

In mijn vorig artikel wees ik op de reactie van een Gereformeerd predikant, die er in zijn kerkbode zijn teleurstelling over uitsprak, dat in Lunteren 'het woord *geschiedenis* gevallen was', en die (in overeenstemmnig met vele collega's) zijn sympathie uitsprak met de nieuwe Roomse catechismus, waarin de verhalen van Gen. 1—11 tot symbolen worden verklaard.

Totaal anders is de reactie van een man, wiens naam nauwelijks minder regelrecht met die van Assen 1926 verbonden is dan die van dr. Geelkerken, nl. dr. Buskes, die in 1926 op het eiland Texel stond, en wel niet door de Synode van Assen is afgezet, maar wel zich in een daarop volgende procedure aan de Ger. Kerken onttrokken heeft. Hij vertelde ons stukken van zijn levensgeschiedenis in zijn boeiende boeken: 'De stad, het eiland en het koninkrijk', en: 'Hoerah voor het leven'; is zijn leven door een ijverige getuige van Christus en van een zo breed mogelijke menselijkheid geweest (pacifisme, barthianisme, socialisme); en juicht nu het besluit van de synode van Lunteren toe in een boeiend artikel in Hervormd Nederland van 30 september 1967.

Uit dat artikel blijkt zeer duidelijk, dat een man als de Ger. predikant Reeskamp (en op zijn gezag moet ik zeggen: vele andere Ger. predikanten met hem) zich veel verder van het historisch gezag van de Heilige Schrift verwijderd hebben dan hun oudere tijdgenoot Buskes. Buskes schrijft: 'Dat de synode iets gezegd heeft over '*geschiedenis*' in verband met ons verstaan van Genesis 2 en 3, vind ik niet alleen begrijpelijk, maar ook juist, al meen ik met professor Van de Berg, dat ze het deed op een wat onduidelijke en voor misverstand vatbare wijze. Als ik het op mijn wijze mag zeggen: de synode wil het Schriftgetuigenis van Genesis 2 en 3 in geen geval verstaan als mythe. Het gaat om iets dat 'geschied' is. De synode vindt het onaanvaardbaar, het in Genesis 2 en 3 betuigde uitsluitend anthropologisch 1) te verstaan, zodat men alleen kan zeggen, dat de geschiedenis van Adam zich in ieder van ons herhaalt.'

In tegenstelling met ds. Reeskamp waardeert dr. Buskes de nadruk van Lunteren op de geschiedenis. Dat betekent echter niet, dat hij niet critisch tegenover de gewijde geschiedenis staat. Hij schrijft met grote waardering: 'In de Gereformeerde kerken heeft men de positieve betekenis van het historisch kritisch onderzoek van de bijbel leren erkennen, is men tot de overtuiging gekomen, dat het fundamentalisme onhoudbaar is.'

Dat *fundamentalisme* is voor dr. Buskes de grote zondebok. Telkens weer hanteert hij deze term in het artikel in 'Hervormd Nederland', en nu is dit het merkwaardige, dat hij deze term zonder blikken of blozen toepast op de synode van Assen 1926. Niet minder dan vernietigend is het oordeel dat hij velt over de Ger. kerken van die tijd: 'De twintiger en dertiger jaren zijn een dieptepunt in de geschiedenis van de Gereformeerde kerken. Alles stond in het teken van antithese en apologetiek. Kerkelijk was de enige leus: wij blijven gereformeerd! Wat de bijbel betreft, was men er op uit, het gezag van de bijbel te handhaven door een *fundamentalistische* bijbelbeschouwing, die een mechanische inspiratietheorie tot veronderstelling had.' Nu, in die woorden gaan nogal enige mannen over de kling! Prof. dr. J. Ridderbos, de schrijver van *Het Godswoord der profeten*, een fundamentalist; prof. dr. F. W. Grosheide, die in die tijd zijn waardevolle colleges gaf over de geschiedenis der openbaring, een fundamentalist; prof. dr. S. Greydanus, die zijn *Schriftgeloof en Canoniek* publiceerde, een fundamentalist; prof. dr. K. Schilder, van wie ik juist las dat hij 'midden in het cultuurleven van die tijd stond', en van wie een man als Van Niftrik verklaarde 'dat hij van de schouderen opwaarts uitstak boven de theologen van zijn tijd' 2), een fundamentalist. Al die mannen, die (zonder een ogenblik een mechanische inspiratietheorie aan te hangen) in voortreffelijke wetenschappelijke cooperatie bezig waren de Korte Verklaring te produceren, fundamentalisten.

Dit is natuurlijk geen geschiedbeschrijving meer, *dit* is je reinste mythologie!

Hoe staat het met de termen '*fundamentalisme*' en '*fundamentalist*'?

Ze worden nog al eens gebezigd als etiketten om iemand in een hoek te duwen, maar niemand late zich hier oren aannaaien. Prof. Berkouwer heeft het eens zo gezegd: 'Het scheldwoord 'fundamentalisme' is zwak van argumentatiekracht. Maar het doet zijn werk en vindt ingang. Een etiket is opgedrukt en naar scherpe onderscheiding wordt niet meer gevraagd.' 3)

Prof. Berkouwer schreef deze woorden, na eerst een korte karakteristiek van het Amerikaanse fundamentalisme te hebben gegeven, in zijn zwakheid en in zijn kracht, in zijn te waarderen strijd tegen het Modernisme en in zijn argwaan tegen de wetenschap en zijn (menigmaal) chiliastische speculaties. En toen vervolgde hij: 'Nu heeft het woord fundamentalisme echter ook in ons land ingang gevonden en wel ter typering van hen, die op een bepaalde wijze van mening zijn, dat het in 'fundamenten' om iets heel belangrijks gaat. In verband daarmee is het nu zo geworden, dat men tegenwoordig bv. meermalen kan lezen, dat de strijd tegen de orthodoxie wordt aangeduid als *strijd tegen het fundamentalisme*. Het is duidelijk, dat daardoor het heldere inzicht in de grondvragen van de Christelijke leer en van het Christelijk leven ten enenmale wordt bedreigd. Vooral van moderne zijde heeft men deze methode toegepast. — Fundamentalisten! Het is duidelijk, dat een dergelijke typering van de orthodoxie hoogst onbillijk is en ook niets zegt, omdat niemand zo dwaas zal zijn de betekenis van goede fundamenten te ontkennen. — Het gaat er maar om *welke* fundamenten men er op na houdt.'

Ja, het gaat er maar om welke fundamenten men er op na houdt. Dr. Buskes houdt het met Karl Barth, die in de Bijbel overal het getuigenis aangaande God ontwaart, maar ook overal het feilend handschrift van mensen, en die daarom spreekt van sagen in het begin van Genesis. En de mannen van Assen 1926 hadden waarschijnlijk geen fundamentalistische Schriftopvatting (dat woord werd in die dagen totaal niet gebruikt in de discussie; en het is volkomen onhistorisch dit Amerikaanse begrip op de Nederlandse situatie van die tijd toe te passen); maar ze waren overtuigd een *fundamentele* waarheid te handhaven; deze waarheid, dat 'ik alles voor waarachtig houdt, dat ons God in Zijn Woord geopenbaard heeft' (Cat. Zondag 7) en 'dat wij van ganser harte verwerpen wat met deze onfeilbare regel niet overeenkomt (Ned. Gel. Bel. art. 7). Of, zoals Abraham Kuyper gezegd heeft: 'Erkent de christelijke theoloog slechts op één cardinaal punt de beweringen van de historische critiek aangaande de Heilige Schrift, zo ontvalt hem hiermee geheel het principium, waaruit zijn theologie leeft.' 4)

L. Praamsma

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1) op de mens in het algemeen betrekking hebbend.

2) Is de Gereformeerde wereld veranderd? 1966. blz. 216, 373.

3) Op de Tweesprong. z.j. blz. 217, 218.

4) Enc. der H. Godgeleerdheid, II, blz. 340.

SALEM

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In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

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(Adv.)

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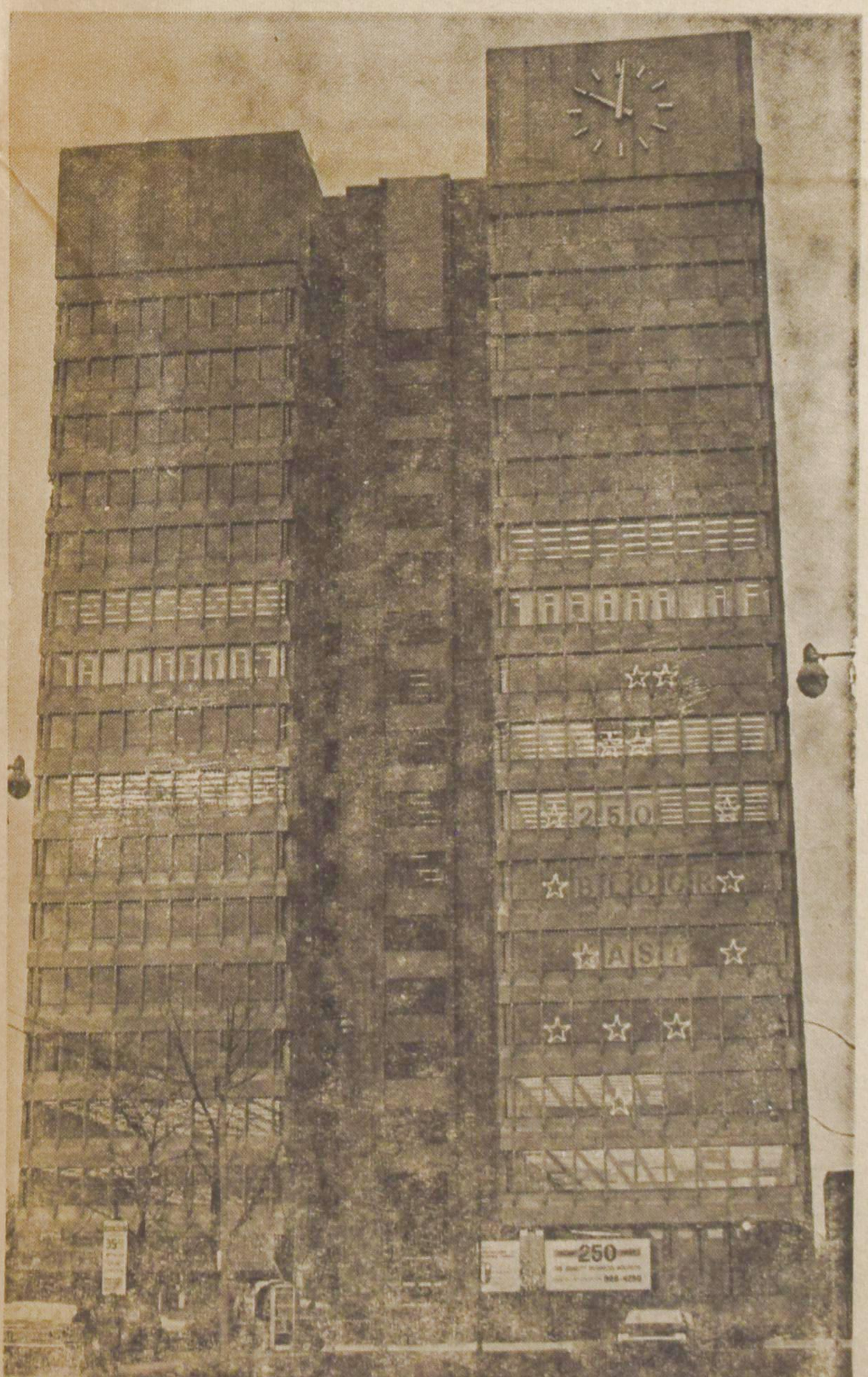

MATCHING BIG BEN Clock watchers in Toronto now have something worthwhile to keep an eye on. The new Manufacturers Life Insurance Co. building on Bloor St. has just installed an outdoor clock exactly the same size as the famous Big Ben on London's Parliament Buildings. The minute hand is 10 feet long, and the hour hand is 6½ feet long. Their total weight is 900 pounds and each is electrically heated to prevent icing. Chimes will sound every quarter hour.

OOM HUIBERT EN TANTE ALIDA MET "OUD EN NIEUW" IN FLORIDA!

Op een morgen in december, toen iedereen, die niet persé naar buiten hoefde, bij het warme haardvuur bleef, stond Oom Huibert al een kwartier, met de koffer in de hand, ongeduldig te wachten op de auto die hen naar Schiphol zou brengen. Deze keer ging de reis niet naar Canada, maar helemaal naar Florida!

Oom, die de smaak van 't reizen te pakken had gekregen, had tante Alida zoveel kleurige reclame van het zonnige zuiden laten zien, dat tante tenslotte haar "ja-woord" had gegeven, om dit jaar "Oud en Nieuw" in de subtropen te vieren. Alleen had zij Oom Huibert's raad, om toch vooral meer zomer- dan winterkleding mee te nemen, niet precies opgevolgd. Nee, zij had het juist andersom gedaan. Even later liepen zij monter door de stromende regen naar de gereedstaande auto. Alvorens Oom Huibert in 't vliegtuig stapte, overhandigde hij met een nonchalant gebaar de regenjassen, met de woorden: "Die hebben we voorlopig toch niet nodig".

Toen stegen zij al gauw op, hoog boven alles uit, hun landgenoten in de regen achterlatend. De straaljager vloog als een zilveren vogel door de grauwe wolken heen, het gouden zonlicht tegemoet. Zo af en toe zagen zij door de wolkenflarden heen het panorama van Europa. Oom had het nog druk. Met de wereldkaart op de knieën en met behulp van een stewardess, wist hij nog steeds boven welk land zij zich bevonden. "Kijk," lichtte hij tante Alida in, "we vliegen nu boven Ierland, nu moet héél in de verte, links van ons, de 'laars van Italië liggen." Toen zij eenmaal boven de oceaan gekomen waren hield Oom even pauze, om daarna zijn tijd te wijden aan het repeteren van zijn Engelse lessen. Tante had het al even druk als haar man. Met de seatbelt nog steeds om, zette zij zich, bij elke onverwachte beweging van het vervoermiddel, meteen schrap, omklemde met beide handen de leuning van de stoel vóór haar. Zo hield zij voor haar gevoel niet enkel zichzelf, maar ook de straaljager wat in 't evenwicht. In New York, de stad met de wolkenkrabbers, moesten zij overstappen. Daarna ging het regelrecht naar Miami in Florida.

Daar aangekomen, nog steeds gekleed in warme wintermantels, ondergingen zij ten volle de verandering van 't klimaat. Een helblauwe zomerlucht, perken vol bloemen, en ginds, ja het waren heus palmbomen! En om hen heen waaide een zacht windje, dat betoverende geuren met zich bracht, die hen deden denken aan een wondermooie zomerdag in juni. Toen zij ter ruste gingen bij het zachte suizen van een "air conditioning", konden zij zich bijna niet indenken dat zij 's morgens hun ontbijt hadden gebruikt in een goed verwarmde kamer.

* *

De volgende morgen werden zij al vroeg gewekt door het stralende zonlicht en door een plons in het door palmbomen omzoomde zwembad. Diezelfde dag ging een lang verbeide wens in vervulling: Aan een tamelijk drukke weg ontdekten zij ineens een rij bomen, zwaar beladen met sinaasappels. Nadat zij beiden verscheidene malen vol bewondering be boom bekeken hadden, plukte tante Alida, ondanks het protest van Oom Huibert, een mooie grote sinaasappel af. Toen zij die even later met smaak opat, liep het water Oom om de tanden. Maar niet voordat hij sekuur om zich heen gekeken had, nam hij ook een partje. Toen zij na een poosje de eigenaar ontmoetten, die hun aanmoedigde er nog een te nemen, plukte Oom met een air van " 's lands wijs, 's lands eer", er zelf ook een af.

* *

De volgende dagen werden gevuld met het bezichtigen van krokodillen, vissen en vogels. Ook zagen zij een voorstelling van dolfijnen in een groot zee-aquarium, die meters hoop opsprongen uit het water voor een maaltje vis. Niet altijd gelukte dit de dolfijnen direct. Zodoende werd er heel wat voor niets "gehapt". Oom ging zó in de voorstelling op, dat hij van de weeromstuit, tot groot vermaak van tante, "meehapte". Zij maakten en boottocht langs Miami Beach met haar vele hotels en sprookjesachtige buitenplaatsen. Het neusje van de zalm voor mensen met een te groot inkomen! En overal stonden in allerlei fraaie vormen de onvergetelijke palmen.

Zij bezochten de Sunken Gardens te St. Petersburg, waar zij ademloos in rondwandelden temidden van bloemen die zij nog nooit hadden gezien en cactusplanten zo hoog als een boom. Zij liepen temidden van roze flamingo's en andere veelkleurige vogels, die zomaar uit je hand kwamen eten. Bomen en planten uit diverse landen hadden hier wortel geschoten. Tijdens een wat koele nacht werd er een klein houtskoolkacheltje tussen 't groen gezet, zodat de bomen, die uit een tropisch klimaat afkomstig waren, in de subtropen, tijdens een "koude" nacht, niet omkwamen.

* *

Intussen hadden zij contact opgenomen met een kennis van een kennis, die hen uitnodigde om "Oud en Nieuw" bij hen te komen vieren. Zo kon het gebeuren dat Oom en Tante op 31 december, 's avonds op een terrasje gezeten, geen oliebollen aten, maar Bar-B-Q steaks. En onder een heldere sterrenhemel luisterden naar de geluiden van de nacht, terwijl het oude jaar werd verwisseld met het nieuwe.

* *

Nieuwjaarsmorgen gingen zij met hun vriendelijke gastvrouw en gastheer naar een kerk voor Spaans sprekende Cubanen; "Iglesia Christiana Reformada Bel Buen Samaritano" geheten. Hier gingen vele vluchtelingen uit Cuba ter kerk, die mét en zonder toestemming van hun leider Castro in de afgelopen jaren hier gekomen waren. Een aantal van de Cubanen werd door de C.R.W.R.C. en de Home Mission Board, bij aankomst geholpen om aan de slag te komen. De meeste kerkgangers werden door de dominee zelf, voor kerktijd, met een bus opgehaald. Om Oom en Tante heen stonden overal Spaans sprekende Cubanen, die elkaar op uitbundige wijze "veel heil en zegen" toewensten, terwijl de wens vergezeld ging van een spontane omarming. En voordat Oom Huibert en Tante Alida het zich realiseerden, werden zij, de nuchtere Hollanders, ook spontaan omhelsd. En in bijna correct Engels werd hun een gelukkig nieuwjaar toegewenst. Zacht nodigende orgeltonen verwelkomden de binnenkomende kerkgangers. Toen even later de gemeente staande zong:

Santo, Santo, Santo,
Senor Omnipotente,

zongen Oom en Tante op dezelfde wijze in hun landstaal mee: "Heilig, heilig, heilig!

Van de preek konden zij natuurlijk niets verstaan. Zodoende kregen zij in deze gewijde sfeer, waarin een bewogen predikant het evangelie bracht in een voor hen vreemde taal, ruimschoots de gelegenheid de indrukken, die zij nog steeds opdeden, te verwerken. Aan het einde van de dienst stond op deze eerste dag van 't neiuwe jaar de gemeente op voor een stil gebed om God te danken voor Zijn liefdevolle zorg waarmee Hij hen in dit afgelopen jaar omringd had en ook Zijn zegen af te smeken voor het a.s. jaar.

En hoger dan de waaiende palmen, nog hoger dan de blauwe lucht rezen de gebeden op tot de Almachtige.

Terwijl zij het kerkgebouw verlieten neuriede Oom zacht voor zich heen:

Boven de sterren daar waaien
de palmen
Hemelse geuren den lijdenden
aan.
Eng'len begroeten met juichende
psalmen
Doodmoede pelgrims aan 't einde
der baan.

Buiten lag het nieuwe jaar in blinkend zonlicht. En vol vertrouwen gingen zij samen verder, niet aan de hand van een rooskleurige toekomst, want zij waren teveel op de hoogte met het wereldgebeuren. Er was zoveel geestelijke en stoffelijke nood om hen heen. Maar zij gingen verder aan de hand van Hem, Die de leidsels van het wereldgebeuren in handen heeft, totdat eenmaal, ook voor hen, niet alleen de wisseling kwam van "Oud en Nieuw", maar ook de wisseling van "tijd en eeuwigheid".

Wilma Jonkheer.

PARIJS. Ter gelegenheid van de Olympische Winterspelen in Grenoble zullen de Franse posterijen vijf speciale postzegels uitgeven plus een van Andorra. De zegels worden 29 januari 1968 in circulatie gebracht.

FEUILLETON

Late Lente

door Hugo Kingmans

(10)

Aan de pastorie van Twellink, waar de jonge domine Zelleven staat, wordt de boodschap gebracht: "Of dominee eens komen wil bij vrouw Keilman in de Zevenbuurt, die is zwaar ziek."

Om half een komt de dominee thuis. De hele morgen heeft hij zieke gemeenteleden bezocht. Van studeren komt tegenwoordig niets, zelfs van het prekenmaken komt weinig terecht. Er zijn tientallen zieken. Viermaal heeft hij de laatste twee weken aan de geopende groeve gestaan. Hij is moe. Het is hem aan te zien.

"Dan maar gauw eten," zegt hij.

"Gebruik nu even je verstand, Leo," merkt mevrouw op. "Laten we nu gewoon eten, om één uur, en ga dan een uurtje rusten. Zo verwerk je jezelf. Dat mag niet. De dokter en de dominee behoren, als het enigszins mogelijk is, fit te blijven. En je bent doodop. Dat ziet ieder."

"Kindje, je meent het heel goed, maar luister nu eens. Voor vandaag heb ik niets meer op het programma. Vanmorgen ben ik overal geweest. Laten we nu eten, dan ga ik. Als ik terugkom, ben ik klaar en wilde dan inderdaad gaan rusten."

"Ja, ja, als er niet een nieuwe boodschap is gekomen."

"Dat is natuurlijk mogelijk. Overigens zegt de dokter, dat de ziekte in deze streek aan het afnemen is. Een kraan van een vent, die Zijderveld! Die heeft in een etmaal nauwelijks vier uren rust. Bij hem vergeleken, heb ik zowat nikt te doen. En hij is vijftien jaar ouder dan ik. Zou ik dan luieren? Mag een dominee dat wel, Tine?"

"Je kunt mooi praten. Maar als je zelf ziek wordt."

"Niet bezorgd zijn, vrouwtje. Alleen doen wat je moet doen. En dan zal God wel zorgen. Laten we nu, als het kan, iets vroeger eten en dan peddel ik naar de Zevenbuurt. Om een uur of drie ben ik dan wel terug en dan zal ik een paar uur gaan rusten."

Zijn vrouw heeft weinig tegenspraak mee. Zij houdt haar hart voor hem vast en... zij is trots op hem.

Om kwart voor twee fietst de dominee naar de Zevenbuurt.

Opeens bedenkt hij: als ik na afloop van dit bezoek eens bij de Saalminks binnenviel... Hij heeft het zijn vader min of meer beloofd. En dit is een ongezochte gelegenheid. "Dat doe ik," beslist hij hardop.

En zo gebeurt het, dat moeder Saalmink en Marie, die juist weer op is — elke middag gaat zij een uurtje rusten, zij knapt met de dag op — plotseling de dominee ziet aankomen.

"De dominee! Wat moet die hier?"

Moeder Saalmink laat vlug haar ogen door het vertrek gaan: gelukkig geen rommel, hij kan binnenkomen. Zij opent de deur voor hem.

"Vrouw Saalmink, hoe gaat het hier?" klinkt zijn opgewekte stem.

"Z'n gangetje, dominee. Komt u binnen.

Dan treedt hij binnen en ziet Marie zitten.

"Ik zie dat je ziek geweest bent, Marie. Ik dacht het wel. 'k Heb je een paar zondagen in de kerk gemist. Maar je bent nu aan de beterende hand, dunkt me."

"Ja, dominee, het gaat nu wel weer."

"Maar zij moet erg voorzichtig zijn," voegt moeder Saalmink er haastig bij. "Nog zwak. Het is wel een kruis. Al het werk kwam op mij neer."

"Kom, kom, dan doe je alleen het noodzakelijke werk. De rest komt later wel terecht. Ik maak het tegenwoordig wel anders mee! Wil je wel geloven, dat ik van dat ik vanmorgen in het dorp brood heb gesneden en melk heb gekookt? Dat hele gezin ligt in bed, man, vrouw en vier kinderen. En niet de minste hulp. Dan is het hier nog een paradijs. Over een week is Marie weer de oude. En kijk dan eens naar onze dokter! Ik snap niet, dat de man er niet bij neer komt te liggen! Die ploetert dag en nacht."

Moeder Saalmink geeft er geen antwoord op.

"Een echte Sakser," denkt de predikant. "Ze laten je praten en houden hun eigen mening."

"Is u bij Keilman geweest, dominee?" vraagt Marie, de stilte verbrekend.

"Ja, ik kreeg vanmorgen een berichtje. Ze is erg ziek. 'k Moet er eens met dokter Zijderveld over praten. Het lijkt me niet goed toe. Maar zij is volkomen bereid. 't Is vreemd: je gaat er, als dominee, heen, om te troosten en je ontvangt zelf troost. 't Is voor de natuurlijke mens hard en onbegrijpelijk, vrouw Saalmink: eergisteren stonden we bij het graf van Willem Dellink, negentien jaar; verleden week bakker Weideman, die vrouw en zeven kinderen moest achterlaten: en als nu vrouw Keilman... vier kinderen... om dán Gods leiding te zien, de hand op de mond te leggen en gelovig te berusten, dat is genade, mensen."

Vrouw Saalmink wrijft met haar schort in het rechteroog.

"En nu was ik toch in de buurt en ik dacht: ik ga eens bij Saalmink kijken," vervolgt de dominee, na een kort pauze, "of hier misschien ook zieken zijn, maar dat valt mee gelukkig. Alleen Marie, die er weer bovenop is. Anders niemand ziek geweest?"

"Tot nu niemand, dominee."

"Om dankbaar voor te zijn, vrouw Saalmink. Volgens de dokter neemt de ziekte hier af. Misschien blijven jullie er verder van verschoond. En met je verloofde ook goed, Marie? Neem me niet kwalijk, ik ben zijn naam kwijt. Jullie zouden eens in de pastorie komen, maar tot nu toe heb ik jullie nog niet gezien. Hoe heet hij ook?"

"Jan Stelmaker, dominee."

"O ja, nu herinner ik mij. 'k Heb Arend Konijnenbelt wel eens over hem gehoord. Die pochte nogal op hem. Een flinke boer moet hij zijn, al komt hij uit een stad. Gefeliciteerd met zó een."

Marie kleurt heftig. Het getuigenis over Jan doet haar deugd.

"Heb ik niet eens vernomen dat hij naar Afrika wilde? Of was het Amerika?"

De appel valt niet ver van de stam; de jonge Zelleven is al net zo'n tacticus en politicus als zijn vader.

"Nee, naar Canada, dominee," antwoordt Márie zacht. En denkt: praat er maar net verder over door. Op het gelaat van haar moeder ziet zij een dreigende rimpel verschijnen...

"O, is dat zijn plan? Of gaat het niet door?"

"Hij bazelt er nog wel eens over" — de klagelijke stem van moeder Saalmink antwoordt nu inplaats van Marie, en dominee Zelleven weet al genoeg — "maar er komt niets van."

"Zo juist. Och ja, bij sommige mensen is zoiets wel eens bevlieging. Alleen standvastige karakters houden vol."

Met deze woorden bereikte hij volkomen zijn doel: hij wil Marie prikkelen.

Hij zit nu eenmaal hier en wenst de belofte aan zijn vader geheel in te lossen. Een "robbertje" met mevrouw Saalmink zint hem ook wel.

"Maar Jan heeft een standvastig karakter," zegt Marie. "Hij zal wel gáán. Hij heeft geschreven en er is ook al antwoord uit Canada."

Zij bespeurt niet, dat haar moeder haar een nijdige blik toewerpt.

"En u zei dat er niets van kwam. vrouw Saalmink," veinst de dominee grote verwondering.

"Dat denk ik niet, dominee. Het moet ook niet. Want anders..." En dan, ineens veel radder sprekend: "U is nu toch hier, dominee, en begint er over" — zij begrijpt, dat een gesprek niet meer te vermijden is — "nu moet u eens horen."

Dan zwijgt zij plotselng. Want de jongeman zit haar onverholen aan te staren, nu zij zo rad spreekt.

"Wat bedoelt u, vrouw Saalmink? Waarom moet ik denken? Over het geval, dat een jongeman wil emigreren? Wel, dat vind ik helemaal niet gek. "Kijk eens," — hij gooit het ene been over het andere en gaat doceren — "in de eerste plaats is daar het goddelijk gebod: vermenigvuldigt u en vervult de aarde. Met eerbied gezegd: zulk een gebod geeft de Here niet voor niets. In de tweede plaats kan emigreren geboden zijn, als een land overbevolkt is. Oven een jaar of twintig zul je het eens zien. Nederland is nu al heel dicht bevolkt. En als er dan landen zjn, vier, vijf, zes en weet-ik-hoeveel maal groter dan Nederland met een paar honderdduizend inwoners of daaromtrent, dan is daar toch zeker ruimte genoeg. En in de derde plaats kan emigratie gewenst zijn, als een jongeman hier niet vooruit kan komen en ginds de toekomst ziet. Denkt u er ook net zo over, vrouw Saalmink?"

"Hoe ik erover denkt, dominee? Dat doet er niet toe. Ik heb er niets in te zeggen" — dat is weer die klagelijke stem; en, denkt dominee Zelleven geamuseerd, vrouw Saalmink, wat kan jij jokken! — "maar 't is hier een ander geval. En hoe denkt u daar nu over?"

"Vertelt u mij dan eerst het geval eens. Ik weet van niets. Hoe kan ik er dan een mening over hebben?"

"Nou, kijk eens, dominee, Jan wil er beslist heen, maar Marie voelt er niets voor. Die wil niet naar dat vreemde land. Het is niks waard. Je ként de taal niet. Je woont er uren van je naaste buur af. En zoveel meer. Marie wil in deze streken blijven. En dat kan ook best. Hij is een flinke vent; kan zijn broodje hier best verdienen..."

"Als boerenknecht, bedoelt u?" valt Zelleven haar in de rede. De klaagstem irriteert hem.

"Is dat soms schande?" bitst vrouw Saalmink.

"Natuurlijk niet. Dat beweer ik volstrekt niet. Maar ik prjs het in een jonge kerel, als die vooruit wil in de wereld en boer worden wil inplaats van zijn hele leven arbeider te blijven. Als dit dan elders kan, waarom zou hij dat dan niet doen? Maar gaat u nu verder. Eigenlijk ben ik u in de rede gevallen. Dus het komt hierop neer, dat Marie niet wil?"

Hij kijkt Marie aan, maar deze wendt de ogen af en zwijgt.

"Zo is het, dominee. En nu zou ik uw mening wel eens willen weten. Moet hij nu niet hier blijven terwille van Marie? Ik vind, als hij van haar houdt, dan blijft hij her. Gaat hij wel, dan houdt hij niet van haar."

"Nou, nou, vrouw Saalmink, zó zou ik niet direct durven spreken. Wil je beslist niet, Marie?"

"We... hebben de kwestie nog niet dóórgepraat. Veel zin heb ik niet, maar..."

"We hebben er ik weet niet hoe dikwijls over gepraat, Marie," valt vrouw Saalmink haar in de rede. "We hebben toch besloten, dat je weigeren zou?"

"Wie zijn die "we"?" wil dominee weten, binnenpret hebbend, omdat moeder Saalmink zich versproken heeft.

"Nou ja, we hebben er natuurlijk over gepraat. En toen heeft Marie gezegd, dat zij liever niet gaat," krabbelt zij terug.

"L i e v e r niet gaat. Dat is nog niet b e s l o t e n, om te weigeren, zou ik zeggen. U vindt het zeker wel fijn als Marie niet gaat? U hebt er och ook wel een mening over?"

Zij is schaakma gezet. En nu besluit vrouw Saalmink ronduit te spreken.

"Ik vind dat Marie hier moet blijven. Er is voor Jan geen enkele reden om naar Canada te gaan. Marie denkt er ook zo over. Zij voelt er niets voor. En dan moet Jan hier blijven, als hij van haar houdt. Zo denk ik erover," daagt zij haar dominee uit.

"U hebt naar mijn mening gevraagd en die zal ik nu ook ronduit zeggen, op gevaar af dat u boos wordt. Kijkt u eens: wij mogen geloven, dat God Jan Stelmaker en Marie tot elkaar heeft gebracht. 't Zijn geen kinderen meer. Zij houden van elkaar. Of gelooft u niet, dat God dat gedaan heeft? Zonder Zijn wil valt er geen haar van ons hoofd, zou Hij zich dan niet bemoeien met de liefde van twee jonge mensen? Gelooft u dat niet?"

"Nu ja, maar..."

(Wordt vervolgd.)

1968 - Come Lord Jesus !

by Dr. Simon Kistemaker

Thirty-two years from now we shall be entering the 21st century. We shall leave the 1900's behind and count the calendar year A.D. 2000. That is, of course, if we are still alive and if by that time the Lord has not yet returned. Much can happen in 32 years: war, pestilence, famine, not to mention any more of these horrors and calamities. Yet all of these things will have to happen, according to Scripture, before the Lord returns. This does not mean that because we do not experience war, pestilence and famine in Canada and the United States, that therefore the Lord will not return this year. Today we say it is the year of our Lord 1968 — in this year the Lord could return, even though we on the North American continent do not experience the calamities which ought to precede His return. Not only that, but the legitimate question will not down: are we ready to meet the Lord in 1968?

The well-known preacher-poet Dr. Okke Jager wrote a poem entitled "Come quickly," published in one of his best-sellers. This poem aptly illustrates the lives of Christians who live in expectation of their returning Lord, yet none is ready to meet him. The farmer says: not yet Lord, but come after the harvest is over. And the minister's wfe likes to have her fur coat before the return of the Lord. The schoolage child does not want the Lord to come when he is playing during summer vacation; let Him come when he is busy doing math problems in school. Even the minister is not ready, for first he must address a Young People's rally. After the rally, please Lord, come. The angels bring these prayers to God, the Father; and Jesus asks: may I go today? But the Father sighs and says: just wait a while.

Surely, if we would have to say when the Lord might return, the day of His return might never come. We are so involved in life's activities that we unconsciously stall for time, and we forget to pray: come, Lord Jesus, yes come quickly. Of course, we do not know the day and the hour of Christ's return. No one knows that, not the angels, not even Jesus Himself. Only the Father knows the hour of Christ's return.

However, voices are heard telling us something about that return. Some people say that the great day of His return cannot take place as yet. They look at history and say that the Christian Church has always known periods in which believers were eagerly expecting the coming of the Lord Jesus Christ on the clouds of heaven. Think of the Christian church in the city of Thessalonica in the year 50. Paul had hardly instituted the church and the people were already wondering when the great day of Christ's return would occur. In fact, Paul had to send them two letters to explain the doctrine of the last things. During the middle of the second century, Montanists (members of a sect who believed that they had received revelation in addition to the Revelation of John) preached that the end of the world was about to come. During the time of the Crusades, people sold their belongings and joined the armies on their way to the Holy Land. Again, during the time of the Reformation, many Christians were very confident that in their lifetime they would see the Lord return.

This same feeling may be ours today. In the next 32 years, if the Lord delays, we shall hear many voices predicting the end of the world and just as many saying that world history is not quite ready for Christ's second coming.

Interestingly enough, other voices are heard which say that Christianity is a westward movement, that Christianity originated in the Middle East at the beginning of our Christian era and during the next four centuries rapidly spread through Europe. After the Reformation, in the 17th century, Christianity came to the New World. Today we are sending foreign missionaries to Japan, Korea, and Taiwan. But as far as missionary enterprise and endeavour is concerned, we are barely scratching the surface in the Far East. Think of the millions in China! The point is: the Christian religion has not circled the globe. If China and Japan are to embrace Christianity, if the teeming Orient is to accept the Christian faith, then the Lord's return is not quite imminent. From the Orient, the Christian faith will have to go westward and eventually come to the Middle East, so that the circle of Christianity may be complete. Then, they say, the Lord will return.

And to mention one other class of people who wish to say something about the subject, I mention the history-of-doctrine students. They are the people who study the doctrines of the Church and say that during the first centuries of her existence, the doctrinal disputes were those of the trinitarian and christological controversies — the Church concerned herself with the doctrines of the Trinity and Christ. The anthropological discussions on man — actually began during the days of St. Augustine and Pelagius at the end of the fourth century. Soteriology — the doctrine of salvation — was the subject of debate during the days of the Reformation, so was the doctrine of the sacraments. And if we analyze the ecumenical discussions of the 20th century, we dare say that the doctrine of the Church — that is, ecclesiology — receives much attention. Not too much, these days, is said about eschatology — the doctrine of the last things. Should not the Church be engaged in discussions concerning the last things before we can expect the actual return of our Saviour? Should we not hear the Church pray: Maranatha — come, Lord Jesus! — before this biblical prayer will be answered?

* * *

To the many who assert that the second coming is not imminent, we say with Paul: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Prior to the day of the Lord, the Church will experience the great falling away and the great tribulation. This time of apostasy, to be sure, seems to have been inaugurated during the mid-twentieth century, because people everywhere are turning their backs to the Church. And for the time of great tribulation, we simply have to ask Cubans coming to Florida: what is life in a totalitarian state? Or think of Christians in communist China, who during the past two years have been forbidden to celebrate Christmas. Evidence of war, famine, persecution can be gleaned from any daily newspaper. For many Christians in this world, the signs of the times are clearly written on the walls of human existence.

We are told to look for the signs of the time. Says our Lord: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come." Editor Carl. F. H. Henry of **Christianity Today**, commenting on the World Congress on Evangelism held in the city of Berlin a year ago last October, put it this way: "Evangelical Christians may now be charting the last global evangelistic thrust before the glorious return of Christ." Did those who attended the Congress see the signs of the time? Certainly, they did notice that distances had disappeared, because delegates had come from every part of the globe, and that in a matter of hours by jet airtravel. Converted Auca Indians sat next to delegates from India — East and West, North and South met at Berlin. They also became more and more aware of the modern methods of communicating the Gospel. Radio waves bringing the Good News penetrate countries which do not allow entrance to Christian missionares.

Twelve hundred delegates drawn from 100 nations realized that they constituted one race, that they had but one Gospel, and that one common task was before them: to proclaim the Good News of Jesus Christ to men everywhere. They understood that the Gospel of the Kingdom must be preached in the whole world for a testimony unto all nations. They saw that if all those delegates attending the Congress went home to preach the Gospel to all nations, the end of the world is very near.

What has happened since that memorable Congress in Berlin? Have the delegates fulfilled their task, done their duty, and proclaimed the Gospel of Jesus Christ? We trust that they have been faithful in their calling, and we know that in this past year the Gospel has been proclaimed from the pulpits and over the air. But the question which keeps coming back to the Christian who is sensitive to the return of the Lord is this: have we done enough during this past year? Recently, Time magazine carried an essay entitled "The distant message of the transistor." It explained that the most revolutionary inventions in the world of communication is the little transistor radio. The following is a quote:

> But in much the same way that printing opened up vast new possibilities to 15th century Europe, the transistor is lettng in the world to hundreds of millions still isolated from the 20th century by geography, poverty and exploitation.
>
> On the grassy Tanzanian plain a stately Masai herdsman strides behind his scrawny cattle, a lion-killng spear in one hand and a country-music-blaring Japanese transistor in the other. Transistors sway from the long necks of plodding camels deep in the Saudi desert, and from the horns of oxen plowing the furrows of Costa Rica.

The message of the Word of God crosses the literacy barrier for those people who cannot read and write but who do possess a radio. Millions upon millions of people can be reached through the medium of the little transistor radio; the crowds will listen to the voice of the ambassador for Christ. For people will remember what they have heard, whereas they tend to forget what the have read. In these last days, as the Gospel is preached to all nations, Christ is gathering the multitudes around Him to listen to His voice. The question which is of great concern to the Christian Church is whether we have shown increasing as well as intelligent understanding of the spiritual needs of those millions who discover new worlds by listening to the radio. The radio voice of the Church, vigorously supported by the home churches, ought to be heard with increasing frequency especially in those lands where the transistor radio is making its welcome appearance. For only through the preaching of the Word of God to all nations can the Church fulfill her missionary mandate and expect the return of her Saviour Jesus Christ.

* * *

But someone may say: If the coming of the Lord is so near that this great event may occur in 1968, shall we not rather prepare ourselves to meet the Lord? Why should we be engaged in all kinds of church and kingdom activities when the Lord is about to return anyway? Jesus answers those questions for us by saying: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" When the Lord returns, will He find His servants busy at work in the things of the Lord? Jesus does not mean to say that at the return of the Lord He shall find no faith on the earth; He says that when He comes back, few people will be faithful — few in relation to the multitudes. There will be 7,000, so to speak, who are on the Lord's side. These are the workers in His kingdom.

How can we — and these remarks are personal — during this coming year demonstrate faith in the Lord Jesus Christ apart from nodding assent to the reading and hearing of the Apostles' Creed on Sundays? Do we show faith by contacting the Board of Foreign Missions with a request for work in Japan, Taiwan, Nigeria, or South America? Perhaps some of us should do exactly that.

What about those of us who are staying home? For those of us who are staying home, the commandments of the Lord is the same: Go ye into all the world and preach the Gospel. Certainly, the word **world** should not be understood merely geographically for that would be but a superficial explanation of the text. Even in our common speech we do not constrict the meaning of that word, for we say that some people are worlds apart, even though they happen to live next door to each other. We speak of the business world, the world of learning, and 20th-century man living in a scientific world. That broad interpretation must be given to the word: Go ye into all the world and preach the Gospel. Let the truth of Christ's Gospel be heard in the world of labour, commerce and industry. Let the truth of Christ be found in education, in the classroom, and in the textbook. Let this truth permeate every level of society, and wherever God in His providence has placed His people let them be busy fulfilling the missionary mandate: Go ye into all the world and preach the Gospel.

Another year is before us — another year of serving the Lord. Whether the Lord will return in 1968, no one can say. Certain is that we live in the day of grace and that His return is imminent.

At the moment we count the year 1968 and call it Anno Domini — the year of the Lord, that is, a year belonging to our Lord. The year 1968 is His, not ours. Let us use the year 1968 for bringing the message of salvation to the countless multitudes all over this earth in all walks of life, in expectation of His return.

So shall no part of day or night
From sacredness be free!
But all my life, in every step,
Be fellowship with thee.

Church Announcements

CHR. REF. CHURCH

Calls declined

Barrhead-Westlock, Alta., Rev. P. VanTuinen of Artesia, Cal., U.S.A.

Kitchener, Ont., Rev. J. D. Hellinga of St. Catharines, Ont.

★

WELLANDPORT CHR. REF. CHURCH

Op Oudejaarszondag zal er **geen** middagdienst worden gehouden. In plaats hiervan zal er een **Hollandse avonddienst** worden gehouden om 8 uur P.M. en een Engelse Nieuwjaarsdienst om 10 uur A.M.

★

REV. G. HEERSINK INSTALLED

On December 1, 1967, Rev. Gerrit Heersink, formerly of Clinton, **was installed as minister of** Blenheim Christian Reformed Church.

Rev. Jacob Vos of Grace Christian Reformed Church, Chatham, gave the induction sermon, choosing his text from 1 Corinthians 1:18-31. He was assisted by Rev. J. W. Van Weelden of First Christian Reformed Church of Chatham.

On Sunday, December 3, Rev. Heersink preached his inaugural sermons. They were entitled, "The Purpose of the Pulpit" from 2 Corinthians 4:1-5 and "Who Are You?" from Luke 18:9-14.

We would like to thank Rev. J. Vos for being our counsellor during the vacancy of thirteen months. We are very thankful to the Lord for sending one of His servants to work among us.

LEZERS SCHRIJVEN

POLITICAL ENDEAVOURS

In the municipal elections of Bowmanville, Ont., on Dec. 4, Mr. Robert (Rob) Dijkstra was elected as town councillor with 1618 votes while only one other candidate topped this with 1656.

This was the first time that one of our new immigrants stood for election for a municipal office, and it certainly is gratifying to see him being successful in the first try.

Mr. Dykstra is a well-known grocer & delicatessen storekeeper, who came to Canada in 1950 with his family as a young man. He ran as a candidate for a group of local businessmen and had the full support of our own people, with a little over 100 vote potential.

A candidate for public school board entered the race from our group too, first of all to establish the fact that we private school-supporters have a task towards the public school as well, and also that we have a right to take part in the affairs of the public school. Secondly, the Bowmanville Public school board had managed not to have an election for 17 years, surplus candidates always failed to qualify within 24 hours of nomination, but not this time **with a** "Dutchie" running.

Still, several hundreds non-Dutch voted for him, a good sign and certainly encouraging. In Whitby our people also entered candidates in the municipal elections. Latest reports show that they are not succesful. But never mind, perhaps other places are ahead of us, but the start is there, we can start in politics on the local scene before we have a political party.

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GODFRIED BOOMANS IN CANADA

Enkele dagen geleden hadden we het genoegen deel te nemen aan een lunch waar de heer Boomans de spreker was. De heer J. Heersink van Burlington leidde de spreker in, zoals hij dat alleen doen kan. Daarna sprak de heer Boomans over Nederland en Nederlanders. We zijn niet vaak zo onder de indruk geweest van een spreker als bij deze gelegenheid. Waarschijnlijk heeft de heer Boomans een sarcastische natuur, maar hij weet dit op ongewoon geestige wijze te verbergen. Zo noemde hij de emigranten kwaje jongens die van huis waren gelopen en dat Nederland alleen de kneusjes weg liet gaan . . . .

Wat ons als Christen echter het meest beroerde was, dat hij vertelde dat bij een onlangs gehouden enquete gebleken was dat nog slechts 28% van de Nederlandse bevolking aan een leven na dit leven geloofde. En dit bepaalde voor een groot deel de levensgewoonten. Men wil zoveel mogelijk van DIT leven genieten, men wil zo vlug mogelijk ergens zijn enz. enz. Men heeft geen tijd meer zoals vroeger, toen men algemeen dacht dat dit leven slechts de "wachtkamer" was. Een oude man die vroeger in een tehuis voor ouden van dagen zat "was er bijna". Nu is een oude man die in een tehuis zit koffie te morsen "een jongen die er bijna geweest is".

Hij had het over bajonetten, dat dit nuttige dingen zijn in een oorlog, maar men kan er niet op zitten . . . . Hij bedoelde hiermede dat Amerika de Russen en de Chinezen tracht in toom te houden door op de atoombommen (bajonetten) te gaan zitten, maar dat dit haar niet helpen zal. De Russen en Chinezen hebben een ideaal waar ze voor vechten willen en dat heeft het Westen niet mee, nu ze het geloof verloren heeft . . . . Hij zag dan ook geen heil voor het materialistische Amerika en dacht dat misschien weer ergens in een klein land iemand door de woestijn zou komen sloffen die we wereld weer de weg zou wijzen.

De heer Boomans is in Nederland een zeer groot man. Hij is waarschijnlijk de meest gelezen auteur en heeft daardoor een grote invloed op het denken van de Nederlanders. Deze man beschikt over een ongewoon grote gave om zijn gedachten op een dusdanig kunstige en geestige wijze onder woorden te brengen dat het de gedachten van z'n medemensen niet meer met rust laat. Wanneer we met echte kunst geconfronteerd worden dan maakt dit een grote indruk op ons en laat het ons niet onberoerd. Deze heer Boomans zou men een groot voordrachtkunstenaar kunnen noemen, waar men lange tijd gespannen naar kan zitten luisteren. Wat hij zegt laat U niet meer los.

Hoewel hij het niet zei, kregen we de indruk dat hij de gang van zaken betreurde en dat hij zelf WEL in een leven na dit leven geloofde.

Wat jammer dat hij als Roomskatholiek de Bijbel niet beter kent en weet dat al de dingen welke we deze dagen om ons heen zien gebeuren, *moeten gebeuren* voordat de Here Jezus weer komt. Het lijkt er op dat we de grote afval aan het beleven zijn. "Als de Here Jezus komt, zal hij dan nog geloof vinden op aarde?" En wat jammer, dachten we, dat deze man met zijn geniale woordenkeus en buitengewoon indringende spraakkunst niet positief over zijn geloof in de Here Jezus wist te getuigen.

Jan Drent

KAAS
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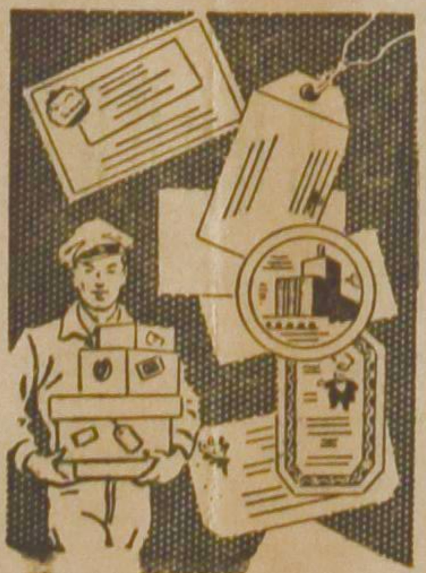

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HOW DO WE WORSHIP?

①

by Rev. G. RIENKS

There is more than one reason why God's people should be concerned about the question "How do we worship?"

First, in 1964 the Christian Reformed Synod gave to its Liturgical Committee a broad and long-term mandate and since that time this Committee has been involved in a comprehensive study of liturgical history and practices. It is their intention to present a full report to the Synod of 1968 and in connection with their study questionnaires have been sent to all consistories. Since the way we worship is the concern of the whole church we hope that all consistories have returned these forms or will do it as yet.

Second, we cannot say that, in general, our church-people have a clear picture of what is happening during the worship-service. All of us know of course that the sermon, the preaching of the Word, is the very heart of the service, but most people are indifferent to the other parts of the liturgy. They leave it up to the minister. It seems that the rest of the service can be dealt with arbitrarily. We are rot very lturgical-minded. I remember that in my theological training liturgics was almost completely neglected and I am still thankful that, in the providence of God, just before I entered the ministry I came across the book of Dr. Abraham Kuyper "Onze Eredienst" (Our Worship Service). How much do we miss as congregation and pastor if we don't understand clearly every detail of our worship in the house of the Lord.

There is still a third reason why these matters should be near to our heart. It is the most important reason that we are gathered together in the presence of our God, who is the Holy One and our Redeemer. How can any word or act be indifferent in his presence!

What does the word *worship* indicate? It is derived from the Anglo-Saxon "weorth-scipe" which became "worthship" and then "worship." It means "to ascribe worth." To worship God is to ascribe to Him supreme worth. It is, in the words of the Psalmist, to "give unto the Lord the glory due to his name" (Ps. 29:2). If a man in sincerity says "O God, Thou art my God", he cannot but say at the same time "Worthy art thou, O Lord, to receive glory and honour and power." To know God means of necessity to worship God. This certainly applies to our personal devotion, but a Christian is not an isolated individual, he belongs to God's people, he is a member of Christ's body. Public worship is a family affair. God is our Father. Our private devotions are based upon our corporate worship, the worship of the community of saints.

The essence of Christian worship is the meeting together of God and his people. The name of the tent in de wilderness was "the tent of meeting". It was the symbol of God's presence. There was the place where He wanted to meet his people and to reveal himself. Since this is the basis of worship it implies that God is the first One. Our worship is based on his revelation, it depends on his self-disclosure, it is the response to it. We come to God because God, in Jesus Christ, has come to us: we love Him because He first loved us. In every worship service this revelation of God comes first. We are reminded of his mighty works in creation and in redemption. We listen to the marvellous story of salvation — and then we respond with our praises and prayers, our thanksgiving and dedication.

Though the *New Testament* does not present to us a complete order of worship, yet it is easy to recognize in the life of the N.T. church all the elements which constitute Christian worship.

It was the *Synagogue* which served as a transition from the O.T. temple ceremonies to the N.T. worship. The synagogue was the place of scripture-reading and preaching, of praise and prayer. It was in the synagogue that Jesus worshipped and the apostles. But besides what happened in the synagogue that which happened in *the Upper Room* put its mark upon the worship of the early church. The *Word* and the *Sacrament* became the focal points of Christian worship.

Let us turn to some *data of the New Testament.*

In Acts 20 "when they are gathered together on the first day of the week to break bread" Paul preaches a long *sermon* before they celebrate the Holy Supper.

In 2 Tim. 4:1, 2 Paul charges Timothy "preach the word" See also Matth. 28:19, Luke 24:47, Acts 1:8, Acts 2: 14-36, etc.

There was not only the sermon, there were also prayers — Acts 2:42, prayers of thanksgiving, Philipp. 4:6, of intercession, 1 Tim. 2:1, 2. The whole congregation was involved in such prayers, Acts 4:24, and they always expressed their approval by saying "Amen", 1 Cor. 14:16.

Confessions of faith were a part of the service, Acts 8:37, 1 Cor. 8:6, Philipp. 2:6-11, I Tim. 3:16, etc. and *formulas of greeting and benediction,* 1 Cor. 1:3, 2 Cor. 13:14, Rev. 1:4, etc. We also have the impression that the young churches were *singing churches.* Eph. 5:19, Col. 3:16, Rev. 4:8, 11; 5:9, 10, 12, 13, etc. and the apostle urges the Christians to "put something aside on the first day of every week." 1 Cor. 16:2. *Offerings* were part of the service, 1 Cor. 11:17 ff., Acts 6:2 ff.

All these activities, however, were centered round the Word and Holy Communion, Acts 2:42, "They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." Acts 20:7, 1 Cor. 11. Apparently Word and Sacrament were linked together. The Sacrament was added to the Word, it was the visible Word, to bring home to the church God's redeeming grace in Jesus Christ.

It is interesting to follow the development of this pattern of Christian worship through the ages.

About the year 140, in the First Apology of Justin Martyr, it is still easy to recognize the original design of worship — a balance between the Verbal and Sacramental elements.

"On the day called the Feast of the Sun (i.o. Sunday), all who live in towns or in the country assemble in one place, and the memoirs of the Apostles or the writings of the Prophets are read as time permits. Then, when the reader has ended, the President instructs and encourages the people to practice the truths contained in the Scripture lessons. Thereafter, we all stand up and offer prayers together; and, as I mentioned before, when we have concluded this prayer, bread and wine and water are brought. Then the President likewise offers up prayers and thanksgivings according to his ability, and the people cry aloud saying Amen. Each one then receives a portion and share of the elements over which thanks have been given; and which are also carried and ministered by the deacons to those absent." (the sick? G.R.)

— — —

During the *Middle Ages* the character of Christian worship changed completely and the balance between Word and Sacrament got lost! The Mass took the place of the Holy Supper and at the heart of the Mass was the mystery of the Transsubstantiation and the offering of Christ by the priest. The movement was not so much from God to man as from man to God.

Worship had virtually become the preserve of clergy and monks. The Scripture lessons and prayers were in Latin, there was only seldom a place for preaching, the participation of the congregation was reduced to the adoration of the consecrated elements of the Mass and communion once a year at Easter, receiving only the bread and not the cup. The worship had become a spectacle and the worshipper a spectator.

We should, however, keep in mind that besides the celebration of the Mass daily offices were held in the monasteries and in the morning and evening prayers, the parish church. These offices were Psalter was recited once a week and Holy Scripture read, the Old Testament being read through once a year and the New Testament twice.

Moreover preaching services were known. Sometimes city-counsils appointed preachers to instruct the people and o.g. the Dominican Order was specially devoted to preaching. A simple order of worship developed separated from the Mass. The emphasis was on instruction, catechese. It was a Preaching-service.

— — —

The intention of the *Reformation* was not revolutionary, but to go back to the Gospel and the practices of the ancient church. Two facts dominate Reformed worship: — the central place was given to the sermon and the Mass was transformed in the Communion of the Lord's Supper. It also meant that the congregation regained its legitimate place in the worship service. The sermon must be preached in a language they could understand, what the minister did at the Holy Table must be clearly seen and they could express gratitude through psalms and hymns.

We are not surprised to rediscover in the order of worship of the Reformers the original pattern of Christian worship. The balance of Word and Sacrament.

It was not Calvin's wish to replace the Mass by a preaching service — his ideal was a weekly Communion. The opposition of the Genevan Magistrates, who permitted only four celebrations a year, prevented Calvin from carrying out his idea. But even when there is no Holy Communion in the morning-service the structure of Calvin's liturgy is not patterned after the Preaching-service, but after the order of the ancient church. It is an Anti-Communion-service — the primitive Christian order, only the Holy Supper is left out.

— — —

After the Reformation a two-fold trend can be noticed in the development of worship in the Reformed churches. Some followed the liturgies of e.g. Zwingli and Farel, which had been inspired by the medieval Preaching-services, and others followed the example of Bucer and Calvin, whose liturgies still bore the marks of the early church.

For those who acquainted with the Reformed churches in the Netherlands it is not hard to see that the first type of liturgy — the Preaching service — dominated the way in which they worshipped. In fact, it was not before 1933 that an official Order of Worship was formulated by a Reformed church (i.e. de Gereformeerde Kerken) in Holland.

The order was as follows — Votum — Salutation — Hymn — Reading of the Law — Hymn — Scripture reading — Prayer — Hymn — Offering — Sermon — Prayer of thanksgiving — Hymn — Benediction.

The main thing the Synod of 1933 did was to place Votum and Salutations at the beginning of the service. This was because through the years it had become a custom to have the Law, the Confession of Faith and even Baptism before the real service began.

The order of 1933 makes a quite arbitrary impression e.g. the reading of the Word and the preaching of the Word are separated from each other by the collection, offering and prayers of intercession precede the sermon, there is no place for the Credo.

— — —

Throughout the world-wide Reformed community, however, there is an *awakening* awareness that the question, "How do we worship", is a matter of primary concern for every congregation and for every church member individually. Since worship has to do with "giving to the Lord the glory due to his name" we all should wholeheartedly be involved in this awakening.

(To be continued)

Variety is the spice of life, but it takes monotony to finance it.

Arnold Glasgow

EDITORIALS

New Year's Wishes

From the articles we read and the activities we observe we draw the conclusion that the majority of our immigrants are eager to fulfill its Christian task in society in cooperation with fellow evangelical Christians, despite the fact that our world-and-life view does not always exactly correspond with theirs. Besides cooperation there is a trend noticeable to integrate the Canadian society.

Perhaps the celebration of Canada's 100th anniversary has been a stimulating factor. Due to this event the Classis Hamilton of the Chr. Ref. Church last year appointed a Centennial Committee to publish report in which the committee made "an attempt to analyze the development of the Christian Reformed Church in her relationship to the Canadian scene, with special attention to the problems of integration".

The Back to God Hour has breadcast a series of sermons dealing with the theme of the world exhibition Expo 67. We hope the trend of cooperation and integration will continue in 1968.

Likely this will be the case. For an increasing number of Christian schools is contacting local evangelical churches. The Ottawa Christian school, for instance, has an advisory board consisting of all, but one, Canadian members. In several Christian schools the number of Canadian students is increasing.

We also received reports from St. Catahrines where, as a result of the Leighton Ford crusade, members of various evangelical denominations are engaged in the setting up of a committee for Church and Industry, because the churches are concerned about the welfare of their members who work in the factory.

These activities clearly indicate that, although many of them favour Christian organizations and Christian schools, they realize that those who work in unionized factories or attend public schools also need our attention.

We may not always find an ideal solution for the complicated problems in these fields — what else can we expect in a sinful world — neverthelss we are bound to let our light shine and wherever possible we must erect signs of the coming Kingdom of Christ.

P.T.

★

★ ★

Those Rebellious Students!

Reading the newspapers and magazines one must almost get the impression that students in general are demonstrators, revolutionaries and immoral creatures, etc. Perhaps in the eyes of many citizens the students are an odd class of people, different from the rest of society.. But what we read about students in the papers does not give us an accurate picture of them. The majority of them does not differ considerably from the young people who work in the office or in the store. They have to work hard to obtain their degree. Till late at night they study for their exams or are busy with finishing their papers. Besides their study they usually have a part time job. In most cases not much time is left for other activities. The students who demonstrate do not represent the majority of the students. It is usually a small group that stirs things up at the campuses, a clique that writes offensive articles in student papers. The majority of the students has no time to write weekly articles or to attend meetings of the student council.

Many hard-working students, however, do not get excited about their fellow students who run the student affairs. What can they do to change the situation? The only way is to get involved in the social activities or become eligible for the editorial board or the student council. But as I said before, the majority of the students rather sees to it that they obtain good marks and finish their education as soon as possible. Therefore they let things go.

However, recently the engineering students of the University of Toronto protested and demanded that the demonstrators — students as well as professors — should be disciplined according to the public law and university status.

The trouble at the University of Toronto began when a recruiter of Dow Chemical of Canada Ltd., whose American parent company manufactures napalm, was barricaded in the university placement service office so that students could not reach him. The president did not interrupt with the result that the student council was permitted to vote in favour of banning all companies producing war material. The engineering students, however, organized counter-action and gained 2,000 signatures. At a meeting of their Engineering Society they voted their own representatives in the council out. They even commanded the resignation of the president of the council and — got their way.

This affair illustrates that the majority of the students do not back up the students who jettison the law.

P.T.

THE WORLD AROUND US

CYPRUS

For the present at least, the uneasy peace on Cyprus will prevail — but no one knows for how long. Strenuous efforts by the United Nations, Canada, Britain and the United States have averted a full-scale war between Greece and Turkey, but the situation is far from being resolved.

The difficulties on Cyprus are of long standing and have their origin in the antagonism between Greeks and Turks. The territorial conflict between the two nationalities began in the thirteenth century when Turkish warrior-nomads partly overran the decaying Greek Byzantine Empire. In 1454 Constantinople was captured and Greece became part of the Ottoman empire. It was not until four centuries thereafter that Greece could break away from the then deteriorated Ottoman empire. After the first World War, Greece tried to take revenge by attacking and occupying in part a weak Turkey, but they were driven out by the late Kemal Ataturk, father of modern Turkey.

Cyprus is one part of the old Turkish empire that has never belonged to Greece, even though 80 per cent of the island's inhabitants are of Greek descent. The island lies only 40 miles off the coast of Turkey, and she is not about to give it up and see it become a base for Greece, in addition to seeing the 20 per cent of the people who are Turks suppressed by the Greek majority. Britain occupied the island after World War II, and remained there until 1960. But during the last six or seven years of the occupation there was so much civil unrest, guerilla warfare and insistence on self-determination that the British pulled out in 1959, and the Cyprus republic was established in 1960.

But this did not bring peace for the island's population. (Cyprus is less than half the size of Nova Scotia and has a population of 600,000). The Turks initially had wanted a partition of the island so that the 120,000 Turkish-Cypriots would be free from Greek domination. Eventually a compromise was worked out that granted the Turkish minority a certain measure of autonomy under the Greek majority and a veto in key areas of legislation. But then in 1963 the Greek Archbishop Makarios announced plans to take away those special rights and the two communities went to war. Turkey threatened to intervene, and did bomb a few Greek-Cypriot strongholds, but Turkey had a shaky coalition government, and under pressure from the U.N. decided not to settle the argument by force.

The issue was finally settled — although to neither side's satisfaction — and a U.N. force of 4,000 men was sent in to keep the peace (Canada supplies 1,000 men to this U.N. force). But Greece has never been able to accept the 1963 ruling and has smuggled about 8,000 soldiers to the island, although the 1960 agreement allows her only 950 and Turkey 650. In addition, the Greek general in charge of the forces, General George Grivas, has no patience with the Turkish minorty and is a staunch supporter of enosis (union) with mainland Greece. And is was he, who through his high handed and rarogant attack on the Turkish villages precipitated the latest crisis.

This time though, it is Greece who has the weaker government and the smaller army. The Turks coldly calculated that with their 480,000 men under arms and 450 combat planes they had the Greeks with only 158,000 men and 250 war planes outgunned. In addition, the Turks felt that the Greek military junta had no international support and would therefore probably back down. The Turks demanded the removal of General George Grivas, the withdrawal of illegal Greek troops from the island, payment of compensation for the damage and death in the fighting of November 15, and the return of arms seized during the fighting. The Greek government gave in to the demands fairly soon and for the time being a war seems to have been avoided.

But this does not alleviate the problems which caused the tension in the first place. The United Nations troops have settled numerous small disputes since 1964. Seven Canadian solders have been killed while patrolling the hairpin turns of the mountain trails. For three years they have stood between the opposing factions and have watched the entrenchments grow more elaborate and the arms more sophisticated on both sides, but the political progress has been nil. Neither Premier Süleyman Demiral of Turkey, nor the military junta in Greece seem willing to compromise so that peace can be restored on the island. Both countries are totally antagonistic and unwilling to give in.

So now we have the ridiculous situation where two countries which are (supposedly) allies, because they are both members of NATO, are ready to start a war with one another over a small off-shore island. Both the airforces fly the United States' F-104G Starfighter, and similarly, both the armies are equipped with the latest Western (mostly U.S.) weapons. U.S. Deputy Defense Secretary Cyrus Vance thus had to rush down to Ankara and Athens and urge the two countries not to use their U.S. weapons on one another, but to save them for a different foe. But neither country was willing to give in. They were too proud to adhere to the demands of their "ally", so the good offices of the U.N. were brought into the matter and now both countries can settle their differences because they have bowed to the wishes of the United Nations. It is rather ludicrous to see two modern nations resort to such a puerile, face-saving device.

What is needed in this situation is one strong independent authority to organize the situation. The 4,000 United Nations troops should be given far wider powers than they at present have. The soldiers should be given the power to order both Greek and Turkish Cypriots to break up their extensive fortifications on the island, and if they refuse, the troops should demolish them themselves. The troops should further be able to arrest anyone suspected of sabotage, should be able to search persons and houses, and if need be declare martial law.

Furthermore, both Turkey and Greece should be made (by the United Nations) to withdraw all their troops and be made to keep cut of the affairs of Cyprus. And maybe then the two nationalities can sit down and discuss their differences and come to some reasonable solutions. But as long as the two mainland countries are allowed to meddle in Cyprus' affairs this will never come about.

J. J. Bout.

Een APPENDICITIS

by Dr. J. Van Belle

The most common operation performed in this day and age is for an acute infection of the appendix, or appendicitis. A scar on the lower right part of the abdomen is an indication of appendicitis.

The very beginning of our large bowels is called the cecum. The appendix is a sort of wormlike appendage to the cecum — it is a sac that opens up into the cecum. It is not exactly known why a person should develop an acute infection of this small organ. Obstruction of its lumen by hard fecal material is probably a very important factor. It is interesting to note the fact that fruit seeds, pins, buttons, objects swallowed by incident are an unusual cause of appendicitis. The question of how we contract it does not concern us so much as the question of how we can detect it. When should a stomach pain be reported to the doctor and receive prompt attention?

In a typical case of appendicitis, the patient will complain about cramplike pains around the navel. He feels nauseated and often has to vomit. Later on the pain shifts and becomes localized in the right lower part of the abdomen. The pain is then steady end it becomes worse when the patient moves (it is not at all uncommon to see the patient limp with his right leg). His temperature will rise. This patient is a sick person. Every laymen can recognize this picture. It is simple: severe persistent pain in the right lower abdomen. More often than not this means that a surgeon is needed, it means acute appendicitis!

This would be all fine and dandy but as always there are exceptions. It can be quite difficult to make the right diagnosis. Children, for example, may merely start to cry and complain of some vague pain on the right side of their stomach. In addition they may exhibit some vomitting or diarrhea — giving the impression that they have the flue rather than acute appendicitis. When there is any doubt the parents are wise to contact their doctor. Any physician will be glad to examine the child and advise the parents accordingly. Sometimes it is necessary to watch the patient for some time before anything definite can be said. In the elderly person it may also be difficult to make the proper diagnosis. They are not expected to have this problem (acute appendicitis is most common between 10 and 30 years of age) and if they do the condition is easily overlooked.

As soon as a diagnosis of acute appendicitis is made the patient is prepared for an operation. The organ has to be removed and therefore surgery is necessary to prevent complications. In any straightforward case the operation is a simple and a short one. Difficulties may arise if the appendix was not attended to right away. The infected organ may perforate (i.e. may burst). Usually the body react promptly to this danger and puts a wall around the pus — an abcess is formed. In a case like this the surgeon will first drain the abcess and leave the appendix alone for 2 to 3 months. In the abcess wall the body possesses a natural barrier against the spreading of the infection. It would be unwise to break down the wall and thus create a possibility for the infection to spread further. In 2 - 3 months the infection has cleared up, healing set in and the appendix can be removed safely.

If the body does not react promptly a perforated appendix can be a very serious complication. It can cause a generalized infection of the membrane covering the abdominal contents, called peritonitis. This is a grave condition, endangering the life of the patient. The appendix is removed, drains are put in the abdomen to control the infection, and penicillin or antibiotics are given.

There are more complications, which I will not go into now. The two mentioned above (especially the formation of an abcess) are the most common ones. The important part you should realize is: appendicitis should be recognized and the sick organ removed as early as possible. Often the diagnosis is easy and clear from the start —— severe persistent pain in the right lower part of the abdomen. When in doubt, contact your doctor. He may reassure you, he may tell you to watch the patient or find it necessary to consult a surgeon.

An Unnecessary Tax Increase

Tighten your belt: Minister Sharp is going to take more out of your pay cheque and is making smoking and drinking more expensive for you. A "temporary" 5% surcharge will be put on present personal income taxes on the 1st of January. This means that if you pay $200. in taxes at the moment you will pay $205. in the future, after allowing for the exemptions on the first $100. of tax. **Liquor and tobacco taxes will be increased by 10%. Corporate taxes** will be left alone, but business will have to pay them sooner. In this way Mr. Sharp hopes to raise enough money from corporations **to repay the refundable tax on** corporation tax profits starting **next June. Very clever indeed.**

Overall Mr. Sharp hopes to raise enough new money to reduce the deficit in the next fiscal year from **$600 million to $80** million.

The question arises whether this tax increase could not have been prevented. True enough prices have risen sharply this year and at the end of September were up almost 4% over a year ago. However, this was not due to excessive spending by consumers or feverish activity by industry. It was the government who was responsible for the economy getting out of hand. Recently Mr. Sharp admitted that the government should have acted sooner to curb runaway expansion in the economy during 1965 and 1966. Instead of cutting back at the time he added gasoline to the fire by boosting government spending. However, this is all water under the bridge and does not help us now. The damage has been done and as history shows, prices seldom come down after they have gone up.

In the budget brought down by Mr. Sharp in the Spring, he forecast a cash deficit for this year of $1.6 billion, an all time record. To make the financing of this deficit easier, the Bank of Canada pumped new money into circulation at a record clip and in the first 10 months of this year the money supply rose by 17%. This has kept inflation going as the increase in the money supply far outstripped the needs of the economy.

The rapid increase in the amount of money circulation has nevertheless not prevented interest rates from going to record levels. Anybody buying a house knows that. The N.H.A. rate has gone from 7% to 8¼% while other mortgage rates are now as high as 8½% and 8¾%. Even at these levels money is not flowing into mortgages very easily. Other borrowers have also difficulty in raising money.

Apparently, investors have lost confidence in the future value of the Canadian dollar and would rather not lend money for any length of time. They would rather invest in stocks. Lately huge sums have gone to the New York market as investors start doubting the soundness of the Canadian dollar.

Mr. Sharp claims he has made a valiant effort to curb expenditures for the fiscal year starting July next. However, he does not seem to have been able to convince his colleagues in the Federal government to give the axe to the Medicare program, scheduled to be introduced next July. Lately the Minister has been trying a different line of attack by telling us that Medicare will cost $1 billion and that income taxes could increase by as much as 12% to pay for the controversial scheme if all Provinces decide to participate. Quebec has already indicated that they would rather spend this money on education. Mr. Sharp's secret hope seems to be that enough Provinces will decline to participate, to make it possible for him to postpone the scheme for another year. Cancellation of the Medicare program by the government would probably do a lot to restore confidence in the government but for political reasons Mr. Pearson does not seem to be able to do this. Does the Government still govern?

Let's Play Chess

Editor Mr. C. HESS

THE OCTOBER LADDER

Names	Problems Points 272 (3)	273 (2)	274 (5)	275 (2)	Sub Total 12 (max.)	Previous Total	TOTAL
T. P. Palmer (I), Grand Rapids, Mich.	—	2	—	2	4	64	68
A. Renema, Duncan, B.C.	—	2	2	0	4	60	64
H. Rombach (I), Toronto, Ont.	3	2	2	0	7	49	56
J. Heikamp, Sarnia, Ont.	0	1	2	—	3	50	53
J. Guldemond, Grimsby, Ont.	—	1	—	2	3	39	42
J. Lemstra Jr., Grimsby, Ont.	—	1	—	1	2	30	32
J. Hengeveld (II), Woodville, Ont.	0	0	2	1	3	17	20
P. W. VanderLeek, Ancaster, Ont.	0	1	2	0	3	9	12
R. Bouma (III), Belleville, Ont.	2	2	2	2	8	4	12
S. Boonstra (I), Willowdale, Ont.	3	2	2	2	9	(99)	9
J. Kloosterman (I), Peterborough, Ont.	—	1	2	2	5	(95)	5

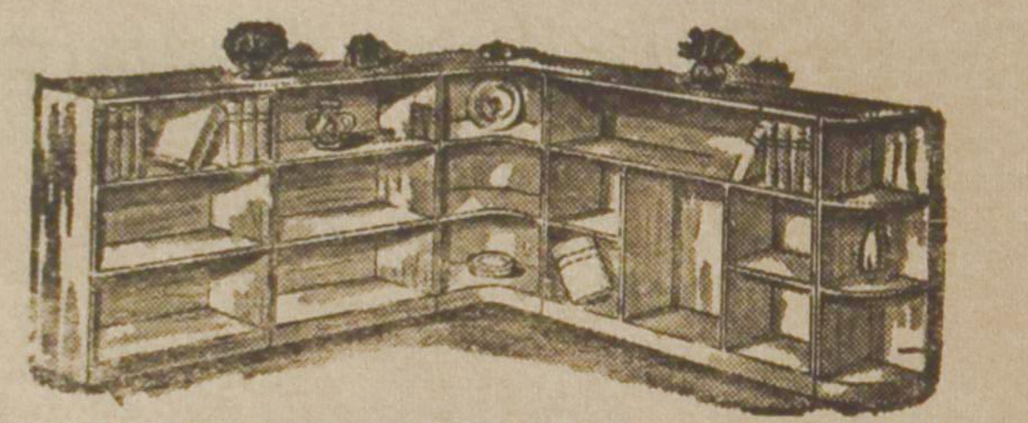
REMARKS

After the top was assailed twofold the last time, we now return to a more restful situation. At this moment the storm troopers are too far away as yet. New attacks are in the making.

The October problems turned out to be very hard. No. 274 with its alternate solution became a trap. Only one out of all got the author's solution!, but failed in other respects . . .

Not less than six points had to be deducted for indication of only one threat instead of two (the heart of these problems!). In No. 273 five points were lost and in No. 272 one point.

I am pleased to see the winners of the previous ladder back to begin a new climb. Courage, men! On we go!!



FROM THE BOOKSHELF

C. S. Lewis, **LETTERS TO AN AMERICAN LADY.** William B. Eerdmans Publishing Co. 121 pages; 1967; $3.95. Edited by Clyde S. Kilby.

C. S. Lewis was for many years an atheist. At the age of thirty he was converted to the Christian faith. In his well-known autobiography, **Surprised by Joy,** Lewis describes his conversion this way: "In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed: perhaps that night the most dejected and reluctant convert in all England." Shortly after this big change in his life he wrote to a friend: "When all is said (and truly said) about the divisions of Christendom, there remains, by God's mercy, an enormous common ground." From that time on Lewis thought that the best service he could render to unbelieving neighbours was to explain and defend the belief that has been common to nearly all Christians at all times. In his book **Mere Christianity** Lewis stresses that our divisions should never be discussed except in the presence of those who have already come to believe that there is one God and that Jesus Christ is His only Son. As a Christian writer, gifted with exceptionally brilliant mind and a very lucid style, his many books are read by millions of people all over the world. Lewis died on November 22, 1963, a week before his sixty-fith birthday, and the same afternoon on which President John Kennedy was assassinated. Clyde S. Kilby wrote in **Christianity Today** of Januari 3, 1964: "The death of Clive Staples Lewis . . . removed from the world one of its most lucid, winsome, and powerful writers on Christianity. We have reason to thank God that such a man was raised up in our time to become, as Chad Walsh put it, 'the apostle to the skeptics'."

On October 26, 1960, C. S. Lewis wrote the first of more than a hundred letters he would send to a woman he had never met, but with whom he was to maintain a correspondence till his death. These letters have been compiled and edited by Dr. Clyde S. Kilby, chairman of the department of English at Wheaton College and author of **The Christian World of C. S. Lewis.** The identity of the correspondent is withheld at her own request. A widow and four years older than Lewis, suddenly began to write him and the correspondence continued. I am much surprised by this. These many letters which fill a book were written to a lady in a far away country who he never expected to meet in this world. I am surprised for at least three reasons. First of all, those who have read his autobiography will recall that he had a strong dislike for letter writing. He put it this way: "It is the essential of the happy life that a man would have almost no mail and never dread the postman's knock." The days were called blessed when he had only two letters to write per week, one to his father for duty sake and one to a friend for love sake. Secondly, by the time this correspondence began Lewis was extremely busy lecturing and writing books. A preacher of long ago described such work as a weariness of the flesh. Thirdly, his health left much to be desired. Lewis would often write with an arm so rheumatic that he could hardly push the pen — the pen often became to him "what the oar is to a galley slave." What made Lewis engage in this correspondence? In the preface the editor gives a very plausible answer: "The main cause was that Lewis believed taking time out to advise or encourage another Christian was both a humbling of one's talents before the Lord and also as much the work of the Holy Spirit as producing a book. John Wesley somewhere in his journal during the days when vast crowds were hearing him says that on a given night he preached to only one poor sinner at the inn. Lewis had the same dedicated attitude, the belief that one's days and his talents are given him not for private expenditure but to be used in all lowliness within the will of God." The letters Lewis wrote to this American lady clearly reveal this spirit of wanting to help and encourage someone in need.

The letters in this volume give us a new glimpse of this well-known author. Three man events of his later life are mentioned in these letters: his marriage to Joy Davidman in 1957, her death three years later, and his appointment to the chair of Medieval and Renaissance English at Cambridge. Most of the letters are very short, "more a wave of the hand than a letter". Lewis' wit is evident in several of these letters. Commenting on Christmas he writes: "This season is to me mainly hard, gruelling work — write, write, write, till I wickedly say that if there were less **good will** (going through the post) there would be more **peace on earth.**" While discussing money he observes: ". . . poverty frightens me more than anything else except large spiders and the tops of cliffs: one is tempted to say that if God wanted us to live like the lilies of the field He might have given us an organism more like theirs."

Letter writing is becoming more and more of a chore to many people. The printed Christmas card and the stencilled letter is about the extent of our correspondence. The world is becoming increasingly more cold and impersonal. We can learn from C. S. Lewis. Early in the day, or as he preferred to call it „the empty, silent, dewy, cobwebby hours of the morning", Lewis would take time to write his letters. Let us take time too and write that necessary letter. Personal letters will be greatly welcomed and in the writing of them will be great joy. To become enthused may I suggest this fine book?

— Michael De Vries.

NEW CANADIAN TRANSMISSION LINK WILL SEND DATA AT RECORD SPEED

(Can. Scene) — A $4 million coast-to-coast transmission system that will send data at speeds unprecedented in this country was launched recently.

N. J. MacMillan of Canadian National Railways and Ian D. Sinclair of Canadian Pacific Railway Co. inaugurated the Broadband Exchange System by transmitting messages from Montreal to Vancouver at 3,000 words a minute. The service, to be operated by CN-CP Telecommunications, is the second of its kind in the world. Ultimate capacity will be 51,000 words a minute. Maximum rate on existing networks is 1,100 words a minute.

Mr. Sinclair said that, in many ways, the Broadband is ahead of its time. As more sophisticated terminal equipment is developed, its transmission speed will open up many new avenues for transmitting and recalling data. "For instance, we may soon see the day when the content of a complete newspaper will be pepared in one city and then be transmitted via Broadband and published simultaneously in several cities across Canada." He predicted that Broadband facilities will be used to connect businesses with large, computerized data libraries that will store technical, engineering, marketing and research information. Possibly a single memory bank system would be set up to serve an entire continent; the advantages of such services would be incalculable to business and educational institutions.

The service can transmit and receive voice, computer data, documents and pictures at speeds far in excess of any switching system previously available. It can also be used automatically to hold conferences between a number of persons, and it can function as a "hot line" for instant and emergency communications.

Broadband transmissions will be made over the CN-CP microwave system, opened in 1964. Subscribers eventually will be able to select from four transmitting bandwidths. Initially, it will have a single four-kilosycle channel. A pay-as-you-use connection to the network will cost $100 a month to each subscriber who will have to pay for transmissions. A one-minute transmission on the four kilocycle channel will be 10 cents from Montreal to Toronto and 50 cents from Toronto to Vancouver.

The Broadband network will have four main switching centres — in Montreal, Toronto, Winnipeg and Vancouver. Satellite exchanges will connect Edmonton, Calgary, London, Hamilton and Ottawa. Service to the United States will be available through connections with Western Union. Negotiations are in progress to extend the service overseas.

NIAGARA CHRISTIAN HOCKEY LEAGUE

STANDINGS

	G	W	L	T	F	A	P
Hamilton	10	9	0	1	51	5	19
Brantford	8	5	3	0	37	15	10
St. Catharines	9	5	4	0	36	21	10
Beamsville	9	2	6	1	23	34	5
Jarvis	8	0	8	1	6	81	0

10 TOP SCORERS

	G	A	P
Bob Kramer, Hamilton	10	10	20
Frank Buwalda, Hamilton	8	5	13
Kees Oosterloo, Brantford	6	6	12
John Ludwig, Hamilton	9	2	11
Arie Vanderstelt, Brantford	8	3	11
Roger Pipe, Brantford	2	9	11
Harry Ludwig, Beamsville	8	2	10
Pete Buwalda, Hamilton	5	5	10
George Dykstra, St. Catharines	3	7	10
Fred Colenbrander, St. Catharines	7	2	9

Tasty Cherry Saucers Are Happily Identified

By ALICE DENHOFF

IF THE household includes those champion cookie samplers — children, from toddlers to teens — Mom will rate a notch higher if she whips up a batch of goodies now and then.

For instance:

CHERRY SAUCERS

- 1½ c. sifted all-purpose flour
- 1½ tsp. baking powder
- ½ tsp. salt
- ½ tsp. cinnamon
- ⅓ c. butter or margarine, softened
- ⅔ c. firmly-packed brown sugar
- 1 egg
- ⅓ c. molasses
- 1½ c. rolled oats
- ¼ c. milk
- 1 jar (4 oz.) red maraschino cherries, drained and coarsely chopped

Sift together first 4 ingredients. Cream butter and sugar together; add egg and molasses, blending thoroughly. Add flour mixture and oats alternately with milk to sugar mixture, mixing well after each addition. Add cherries; mix.

Drop by tablespoonfuls on greased baking sheets and flatten into 3" circles. Bake at 375°F. 10 to 12 min or until cookies test done.

Recipe yields about 1½ doz.

CHOCOLATE CHERRY BAKE

- ¾ c. water
- ¾ tsp. salt
- 3 eggs
- ¾ tsp. vanilla
- ¾ c. sifted cake flour
- ⅓ c. butter or margarine, melted
- 2 squares (1 oz. each) unsweetened chocolate, melted
- ¾ c. each, flaked coconut and chopped red maraschino cherries (about 45)

Beat first 4 ingredients together until light and fluffy. Add flour and mix until smooth. Beat in butter and chocolate until blended. Fold in coconut and cherries.

Pour into greased 8" square pan. Bake at 350°F. 30 min. Cook. Chill overnight if possible. Cut into 1x2" bars and roll in granulated sugar.

Makes 32 bars.

MINIATURE FILBERT MERINGUES

- 2 egg whites
- ¼ tsp. salt
- 1 c. sugar
- 2 tsp. maraschino syrup
- ⅔ c. ground filberts
- 1 c. well-drained red maraschino cherries, halved

Combine egg whites and salt. Beat until fluffy. Slowly beat in sugar until mixture stands in stiff peaks. Fold in cherry syrup and filberts. Drop egg white mixture by teaspoonfuls 1" apart onto unglazed paper. Top each meringue with a cherry half. Bake 10 to 12 min. at 350°F. Let cool 2 to 3 min. before removing from paper. Cool on cake rack.

Makes about 7 doz.

There is hope for SOUTH AFRICA

❷

The changes we have alluded to this far in reference to South Africa's future concern largely the Christian Nationalists of Afrikaners blood. They, however, are not the only ones to show signs of change. South Africa as a whole, wrote Mr. Quinton Whyte, Director of the South African Institute on Race Relations, in March, 1966, is "writhing, changing, adjusting". He noted that terms of abuse, such as 'Kaffir', 'Coolie', 'Hot-not' are no longer fashionable and 'Roinek' and 'Dutchman' have fallen into disuse.

Of greater importance and an additional cause for hope is that there is a growing sense among the English speaking Whites that a political-geographical partitioning of South Africa along racial lines may be the only viable way of maintaining order in South Africa and may even be in accordance with the 'liberal' spirit. The civil strife and bloodshed in the Congo, Kenya, Nigeria and the Southern Sudan may have given many integrationists pause.

In October, 1966, Dr. Denis Worrall of the University of Natal spoke at the Potchefstroom University for Christian Higher Education on "The Problem of Diversity in South Africa: an English-speaking Point of View." Dr. Worrall distinguished three important streams of thought which flow through the English speaking intelligentia in South Africa. The first, which is represented by the Natal Mercury, is that there should be no change and White minority rule should continue. The second is that of Archbishop Denis E. Hurley, President of the South African Institute of Race Relations, who advocates the need of a radical change on the part of the Whites. This view, says Worrall, is coupled with despair that the change will come under existing political forces and can be effected only through a change of White hearts. The third is that which courses through the editorial columns of many English newspapers and urges radical change through a sharing of power in the direction of a common society. Worrall states that there is hardly any likelihood of this becoming conscious policy and "discussion of the virtues of a common society approach to our problem is really only an academic exercise." This is the view of the Progressive Party. A fourth viewpoint is that change must come about in the direction of a partitioning of South Africa into independent states. Worrall announced that a society of English speaking Whites would soon be formed to achieve this objective.

Worrall believes that the proposed partitioning of the country is in line with the best interests of liberalism, if this is conceived of as being essentially a love of liberty. But the liberalism which, in his view, will advocate a partitioning of South Africa can no longer be of the individualistic kind. "The realization to which the writings of political and constitutional theorists, and the experience of other diverse countries, inescapably draws one is that South Africa, with its different races, nationalities and cultures, should take the **path to separate states."**

Worrall not only sees the theoretical possibility of a partitioning in which free institutions can be preserved, but he detects many signs of change in this direction. "South Africa is at the beginning of a transition stage in which the oligarchy is slowly democratising itself by transferring power on territorial lines in the direction of separate states."

Apartheid, in the new look, is therefore not a horizontal segregation, with the Whites on top and the non-Whites underneath, but a vertical division of independent states which may some day comprise a South African Commonwealth. It is not segregation in the caste sense, but separation along lines of independent societies.

Another ground for hope of improved race relations in South Africa is that there is a general recognition, perhaps more there than elsewhere, of the inherent physical, mental, and cultural differences between the races. In many other countries people have had almost a universal blind spot for these seemingly permanent differences, The failure to see these is perhaps a result of the fear that if one denies the fundamental sameness among people of different races he will also deny human equality.

It is not within the scope of this study to consider the results of comparative research on physical and mental characteristics of the various races.* Suffice it to say that a recognition of the existing racial differences does not mean a capitulation, not even in part, to a policy or practice of discrimination that fails to give every citizen his equal rights before the law and, what is worse, prevents persons of a particular race from recognizing persons of other (different) races as fully human, as fellow creatures of God and equal sharers in the divine likeness. A danger would exist that the recognition of difference would lead to a feeling of condescension if the difference automatically entailed the *superiority* of one race and the *inferiority* of the other. It should, however, be possible for modern man to understand that a recognition of the distinction in physical characteristics along racial lines, as well as in character and personality traits, need not lead to suppression, bitterness, mass injustice, or bloodshed.

The recognition of the racial and ethnic differences should not be magnified so as to endanger the basic unity of the entire human race. Perhaps the fear that this might occur makes people generally reluctant to acknowledge the amazing variety and diversity which is observable within the one race of mankind, the "one blood" of which Paul spoke on Mars Hill in Athens (Acts 17:26).

The recognition of these differences we believe can lead to an amelioration of racial feeling and a greater degree of public justice. South Africa still has a long way to go to eliminate the stumbling blocks of irritation caused by its regulations of petty apartheid (which to the outsider seem entirely unnecesary and insulting to the non-Whites) as well as to eradicate the more basic restrictions of civil rights in the White areas to the non-Whites who have lived there for generations and will continue to do so for many more. There is no likelihood that they in the foreseeable future can all return to their own Homelands.

The point is that any system of public justice, if it is to be *just*, should take account of the significant differences in physical make-up, culture and mentality, and degree of development and group maturity. It is as unjust to treat people who are equal in an unequal manner as to treat people who are unequal in an equal way. Justice, in other words, must take full acount of the differences as well as the similarities. Western governments recognize this when dealing with children and the insane as distinguished from adults and sane persons. Why do we not apply this to races?

That there is hope that separate racial development will **provide a basis for the preservation** of free institutions (but not continue to propagate *boosskop*) and allow a greater equality of opportunity for all is further supported by the statements of the late Prime Minister Hendrik Verwoerd that racial discrimination will decrease. "In the transition period we may have to apply certain forms of discrimination.—But the basis of our policy is to attempt to escape from this. Therefore, we take the position that one has to give the Bantu political say in the matter and domination or rule over his own area and peoples". (Quoted by N. J. Roodie in *Apartheid and partnership*, Pretoria, 1966, p. 57). As reported in *Die Beeld* of 11 September, 1966, Dr. Verwoerd said that an "order of separate freedom must be created in South Africa in which it will finally be possible to escape discrimination on the basis of color alone." This is the view which the Vorster government is following with increasing flexibility.

There is reason to believe that a decrease in discrimination will come, not by a change in fundamental policy, but rather by a more rapid implementation of the present policy of separate development.

★
★ ★

There is reason to hope; but there is also need of haste. Trumpets of warning have sounded both from inside and outside South Africa, and both from friend and foe of apartheid alike.

There is need of haste in implementing the desire of Dr. Verwoerd that discrimination may decrease. There is an equal need of haste in causing a *climate of mutual understanding* to develop. Sharpville has not been forgotten, nor the anti-South Africa rampage in the United Nations.

This is not a new note, for it has been recognized for a long time. Attempts have also been made by means of extended consultations, such as the one in Cottesloe in 1960, to reach greater agreement. That a concord was not reached then should deter no one from making still another effort.

Efforts at intimidation from a distance have miscarried also. Because these have only aggravated ill will, they should be stopped completely. South Africa will not benefit by another report like that of "The Future of South Africa" by the British Council of Churches.

Perhaps the consultations of the past have failed because they tried to build a bridge over too broad a chasm in one operation. No one should underestimate the theological and political differences between, e.g., the Church of the Province of South Africa and the Dutch Reformed Church (G.N.K.). But, if we cannot cross in one span the greatest chasm, let us first work at the narrower expanses.

This would seem to indicate that a special task falls upon the Protestant churches who share 'like precious faith' in the same tradition and in the same creedal articulation as the Afrikaner churches.

It would seem therefore that a great opportunity and an equally great challenge presents itself to the churches of the Reformed Ecumenical Synod. Its member churches include denominations both among the Afrikaner and the English speaking Whites in South Africa as well as churches of the non-Whites.

The Reformed Ecumenical Synod, moreover, has a record of over two decades of consultation in which it—at the initial suggestion of the Reformed Church in South Africa(!)—has sought to reach agreement on the basic race relation issues. These consultations have been fruitful in many respects. When other bridges between South Africa and the world were destroyed, the Synod's stood firm.

Developments, however, should not be allowed to rest at mid-way point. Perhaps it is now time to have a "Cottesloe" conference for reformed christian churches. If this would produce a larger measure of agreement within a relatively small number of churches, efforts might then be made to achieve a consensus among the other churches of Christendom as well. And there is every reason to believe that the measure of concord will grow.

In conclusion we must recognize, as we have said before, that we cannot settle South Africa's problems. We should accept also that we can neither ignore them nor onesidedly condemn those who are seeking to bring order and justice out of an indescribably complex situation, just because their striving is contrary to ours.

When we choose, let it not be done in blindness, nor in prejudice. Let it be done in understanding and concern. In understanding of the complexity of the problems and in concern that whatever contribution we may make will foster rather than hinder progress toward liberty and justice for all in South Africa.

We close with the words of Professor Hugo du Plessis in *Delayed Action*, page 74: "More than anywhere else in Africa, the Bantu here will listen to us if we extend our hand of friendship. However, time is running out swiftly and once we are forced to do that which through love and goodwill we are not doing now, it will be too late to build bridges. If we do not now foster closer co-operation with them in all seriousness and with the greatest speed, and if we do not give them the opportunity to develop political and administrative responsibility themselves so that leaders can be cultivated from among the more advanced among them, we can, when circumstances force us to free the Bantu, expect a chaos similar to that operating in the Congo now."

Paul G. Schotenboer

* See "The African Heritage" by Nathaniel Weyl in Chapter twelve of *The Negro in American Civilization*, Public Affairs Press, Washington, 1960. Weyl's conclusion is that "The fundamental nature of the differences between the European and African mind, as reported by Carothers, Geber, Gallain, Vint, Mundy-Castle and others, the emergence of such radical differences at the moment of birth, their presence in the cell structure of the brain itself, all this indicates that we are dealing with ethnic characteristics which must be at least partially determined by genetic structure." (The chapter of Weyl is reproduced in toto by G. M. Mes in *Mr. White Man, What Now?*, 1965 pp. 232-246).

MEDICAL CARE IN ALBERTA

by Walter Nagel

Medical Reporter
The Calgary Herald

(Can. Scene) — A high degree of government control over hospitals, but freedom of the patient to choose his own physician — these are the key factors in the health services available to the approximately 1,500,000 persons living in Alberta. The provincial government has, since the Second World War, moved increasingly into the public health field, where its influence — outside of the direct doctor-patient relationship — is almost complete.

Since the late nineteen-fifties, the Alberta government has provided both operational and capital funds required by active treatment hospitals, ranging from health centres of a dozen beds in remote rural districts to units of 1,000 beds or more in the main cities of Edmonton and Calgary. The latter hospitals rank with the best available in North America.

Alberta has approximately 1,700 medical doctors, 500 dentists and 125 chiropractors. Almost one-half of each group is found in the two major population centres. Chiropractors are provincially-recognized practitioners, but are restricted mainly to manipulative treatment. They are not allowed to perform surgery, prescribe drugs, or admit patients to hospitals.

In major cities, many physicians have adopted group practice, and maintain well-equipped diagnostic clinics which function without governmen support. However, overnight care of patients is rare in such facilities, because they do not qualify for health department operating subsidies and the cost to patients would be prohibitive.

Alberta residents are free to chose their own physicians, and in difficult cases, they ca nexpect to be referred to specialists. Where surgery, extensive medication or diagnostic tests of a complex nature are needed, or where accidental injury has occurred, most doctors prefer to hospitalize their patients. Because of a growing population and heavy demands upon medical manpower, most physicians are reluctant to accept house calls except in cases of suspected serious illness. Doctors prefer to see patients in their offices or the outpatient department of a local hospital.

Most Alberta hospitals are owned by municipalities, or by one of several religious groups who operate as a public charitable service. A board of trustees, chosen by one of several different systems, works through an administrator to govern the day-to-day operation of the institution, in accordance with the provincial hospitals act and a set of medical bylaws. Doctors who have admitting privileges choose members of their own profession to evaluate the prevailing standards of patient care and professional competence. On occasion, these committees can recommend disciplinary action against a physician to the hospital board. Physicians who serve on hospital evaluation committees generally do so without payment.

Because the Alberta government is responsible for both operating and capital costs of hospitals, major spending proposed by any institution must be approved by the health department. The same management methods apply to auxiliary hospitals — institutions in major Alberta centres which provide long-term rehabilitation for patients, or chronic nursing care for those with terminal illness. When surgery or medication is needed, patients are transferred to active-care hospitals. Less-intensive care is provided in nursing homes, many of them run by private enterprise under a strict set of government controls. Homes which do not comply with a high standard of construction and patient care can lose their operating licenses. Nursing homes accommodate patients too ill or confused to look after themselves, but well enough not to require continuous nursing care.

Under a provincial program, homes for aged persons were built in the nineteen-thirties, in both urban and rural communities. These provide high quality communal living quarters with semi-private rooms, caring for patients who do not wish to live in the community, but who do not need special diets, nursing care or medication.

Alberta's program of progressive medical care, where accommodation is chosen to correspond with the degree of a patient's illness, has drawn praise from health officials across the continent. It is considered one of the finest systemws of integrated health facilities anywhere in the world.

Although a patient has, in theory, free choice of hospital, in practical terms his admission to any institution depends upon where his doctor holds staff privileges. Doctors must authorize admission to any hospital or nursing home in Alberta.

RUG OF 10,000 STOCKINGS—Mrs. Blanche Penny of Windermere Ave., Toronto, used more than 10,000 nylon stockings, saved up for 10 years, to hook this centennial rug. It displays all provincial emblems.

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FIRST THINGS IN CANADA

CANADA'S FIRST STEAMSHIP

By John F. Hayes

(Can. Scene) — John Molson came to Canada in 1782 as a lad of 18. Four years later he established the brewery which still bears his name. Through the years his interests spread to dealing in timber, farm produce and other commodities.

Both a shipper of his products, and also a purchaser of considerable quantities of goods from overseas, he was impatient with the long delays common to the sailing ships; they were often becalmed for days below St. Mary's Current on the St. Lawrence. Ships from Quebec, Trois Rivieres and from the Atlantic beyond, almost always had difficulty in getting up the swift St. Lawrence to Montreal.

In 1809, Fulton's steamboat, the *Clermont*, was operating successfully on the Hudson River in the United States. Molson decided to build one to run on the St. Lawrence. In March, 1809, the keel was laid on the Montreal water front; the engines were built at the Forges du St. Maurice, in Trois Rivieres, the first to be constructed outside the British Isles. The ship was launched on August 19th, 1809, and christened *Accommodation* because she was built to 'accommodate' not only Molsen, but commerce in general and the public at large.

The *Accommodation* measured 75 feet long, and was fitted with berths for 20 passengers. Her steam engine, fired by coal, developed about six horsepower; she was propelled by an open, double-spoked paddle wheel on each side, and was equipped with an auxiliary sail. She had a crew of six men.

The *Accommodation* made her maiden voyage to Quebe City on November 1st. The trip required 66 hours! The following year she made ten trips up and down the St. Lawrence, but it was obvious that her engines lacked the power to buck the current. In 1812 Molson launched a more efficient vessel called the *Swiftsure*, using salvaged parts of the *Accommodation* in the new ship. The *Swiftsure* was followed by other vessels as John Molson created the St. Lawrens Steamboat Company which operated with eminent success for many years.

In the faded columns of the *Quebec Gazette* of November 9th, 1809, the editor comments on the *Accommodation's* first trip: ". . . it is obvious that her machinery, at present, has not sufficient force for the river; but there can be no doubt of the possibility of perfecting it . . . it would be a public loss should the proprietors be discouraged from persevering in their undertaking . . ."

No momento of the old *Accommodation* exists, except her proud record of being Canada's first steamship, forerunner of the thousands of vessels which have been built in Canada to serve on inland waters and on the high seas.

RECTIFICATION

In our Bookreview on "The Canadian Experience of Church Union" by J. Webster Grant, Lutterworth Press, London) a couple of errors have crept in.

The sentence "The union did not set all members of the Congregational, Methodist, and Presbyterians in particular balked at the proposed union of the three denominations" should read "The union did not set all members of the Congregational, Methodist, and Presbyterian churches on fire. Many Presbyterians balked at the proposed union of the three denominations."

The sentence "While all United Church members regret of the costs of union, however, it is difficult to find any who would undo it" should read "While all United Church members regret some of the costs of union, however, it is difficult to find any who would undo it."

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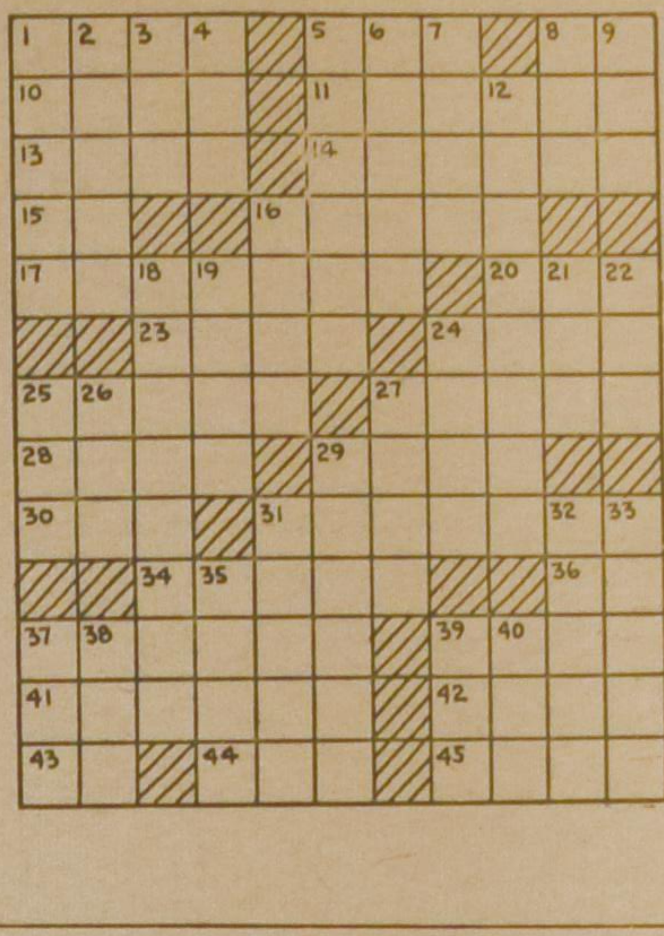
CROSS WORD PUZZLE

ACROSS
1. Small valley
5. Wit
8. Greek letter
10. Hodge-podge
11. Certain potatoes
13. Gratuities
14. Essence
15. Half an em
16. Borders
17. Arbitrator
20. Apex
23. Greedy
24. Paste
25. Frequently
27. Dens
28. Juicy fruit
29. A brother of Seth
30. Lamprey
31. Winced
34. Son of Abraham
36. Greek letter
37. Fall
39. Promontory
41. Author of "The Rival Ladies"
42. Incite
43. Sloth
44. Foxy
45. Chums

DOWN
1. Elector
2. Straighten
3. Brim
4. Goddess of dawn
5. Out of breath
6. Maxim
7. Barrier
8. Connective
9. Employ
12. Shoving
16. Hibernia
18. Calamity
19. Always
21. Possessive pronoun
22. Foot-like part
24. Win
25. Open: poet.
26. Compensation
27. Layman
29. Crevice
31. Dromedary
32. Oust
33. Fasts
35. Lather
37. C[illegible]n [illegible]ma
38. [illegible] ca[illegible]
39. Bottle top
40. Arabian garment



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Een greep uit de inhoud van CALVINIST - CONTACT in 1967

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Synode Geref. Kerken (vrijgemaakt) in Nederland	July	7	7
Ceremoniemeesters en feestgangers	July	21/28	1
Egypte: een voetbal der volkeren (2)	July	21/28	2
The menace of extinct volcano's	July	21/28	8
Brandweermannen bij een wereldbrand	Aug.	5	1
Strip-tease in volle zee	Aug.	5	4
Knowledge out of the air	Aug.	5	8
Achtergrond van het scholings- en vormingswerk van het C.N.V. in Nederland	Aug.	12	1
Zijn vakverenigingen vechtverenigingen?	Aug.	12	2
Canada en Immigratie	Aug.	12	8
Immigratie en Immigranten	Aug.	12	4
Trouw	Aug.	19	1
Bezoek van NATO's Matchmaker III aan Canada	Aug.	19	3
The Presbyterian Lay Committee	Aug.	19	4
Mysterieuze onvoorziene kracht	Aug.	19	4
De Turbo trein	Aug.	19	5
Paper and electronics help harness the mighty Mekong	Aug.	19	8
Lenin de vader van de Russische revolutie (1)	Aug.	25	2
Kerkbesef — antwoord aan Dr. Hart	Aug.	25	4
Summer Student Conference	Aug.	25	7
Een moedgevende beslissing	Aug.	25	7
Canada en Immigratie	Sept.	1	1
Geslaagde Hollandse dag	Sept.	1	2
Moet het woord ketterij worden geschrapt?	Sept.	1	3
Lenin de vader van de Russische revolutie (2)	Sept.	1	4
O, die verstokte sigarettenrokers!	Sept.	1	7
The Synod of the Chr. Ref. Church	Sept.	8	2
Lenin, de vader van de Russsche revolutie (3)	Sept.	8	4
Alweer: dit eens en nooit weer	Sept.	8	5
Iets over Amerika	Sept.	8	7
De aanstaande synode der bisschoppen	Sept.	15	2
An evangelical declaration in the Anglican Church in Canada	Sept.	15	2
Lenin, de vader van de Russsche revolutie (4)	Sept.	15	4
Canada en de immigratie	Sept.	15	8
De voet op de rem	Sept.	22	1
Wiesenthal, der Eichmann Jaeger	Sept.	22	3
Robert Stanfield, de nieuwe leider van de P.C.P.	Sept.	22	5
Background to the new immigration regulations	Sept.	22	12
Stalin's dochter	Sept.	29	2
De geïndustrialiseerde staat	Sept.	29	3
De nieuwe immigratieregelingen	Sept.	29	4
Heilige waters	Sept.	29	6
Altijd feest	Oct.	6	1
Thanksgiving: its origins and customs	Oct.	6	3
Iran gaat feestvieren (1)	Oct.	13	5
Contact with Canadian Christians	Oct.	13	6
Individueel initiatief	Oct.	20	1
De Chr. Koopvaardij	Oct.	20	3
Developing human resources	Oct.	20	5
Iran gaat feestvieren (2)	Oct.	20	6
"Hervorming, 't was uw stond"	Oct.	26	1
Ernest Che Guevara	Oct.	26	5
De rechtvaardiging: de pijler der kerk	Oct.	26	5
Kerkelijk niet-meelevende kinderen	Oct.	26	6
Europa markt	Oct.	26	12
Kerkelijk niet-meelevende kinderen	Nov.	3	3
Rondom de tegenstelling	Nov.	3	5
De Russische revolutie (1)	Nov.	3	6
Honderden manuscripten van Geneefse hervormer zijn spoorloos	Nov.	10	2
De Russische revolutie (2)	Nov.	10	3
Open letter from Robert N. Thompson, M.P.	Nov.	10	5
Dr. Joel Nederhood visits Toronto	Nov.	10	6
Nog niet	Nov.	10	6
Het volkspetitionnement in 1878	Nov.	17	1
25 jaar geleden ging de dodenpoort open	Nov.	17	3
The Centennial Canoe Pageant	Nov.	17	4
Een venster van God	Nov.	17	5
Nog eenmaal: rondom de tegenstelling	Nov.	24	3
Microfiche	Nov.	24	5
Open brief aan Rev. Hart	Nov.	24	5
Het middeleeuwse Jemen	Nov.	24	6
Bethel "stad van de naastenliefde"	Nov.	24	12
Halifax	Dec.	1	3
Cleveland elects a negro as mayor	Dec.	1	5
Na Lunteren 1967 (1)	Dec.	1	6
Na Lunteren 1967 (2)	Dec.	8	3
Cyprus (1)	Dec.	8	5
De Duitsers en de tweede wereldoorlog	Dec.	8	12
Good News, Comfort, Freedom	Dec.	15	2
Beweging en bewogenheid	Dec.	15	3
Het ontstaan van de kerstkaart	Dec.	15	3
Highlights of Socred Convention	Dec.	15	4
Een ongewoon telefoongesprek	Dec.	15	5
Na Lunteren 1967 (3)	Dec.	22/29	3
Cyprus (2)	Dec.	22/29	3

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born December 3, 1967.

Michael and Faye Tjoelker (nee Matter).

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With thanks to the Lord and great joy we announce the birth of our son

GERALD JOHN

A brother for Paul and Leon.

Gerald and Paulina Denbok.

468 Brant Street,
Burlington, Ontario.

December 12th, 1967.

With thankfulness to God who has made all things well we are happy to announce the birth of a son

GERALD PETER

born December 18th, 1967.

Peter and Helen Brouwer.
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Benny.
Florence.
Stanley.

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182 Aldercrest Ave.

Mr. and Mrs. P. Veenstra of Maitland, Ont. are pleased to announce the engagement of their only daughter

DOROTHY
to
Mr. RIEN KEYZER

only son of Mr. and Mrs. J. Keyzer, Sportlaan 34, Vlaardingen, Holland.

Jan Tooropplantsoen 2, Amstelveen.

Geleenstraat 14 II, Amsterdam Z.

26 December 1967.

Mr. & Mrs. Clarence Procée are happy to announce the forthcoming marriage of their daughter

HEIDI WENDY
to
Mr. STUART PETER SPOELSTRA

son of Mr. & Mrs. Peter Spoelstra, on Friday, the 5th of January, 1968, at 7:30 P.M. in the First Christian Reformed Church, Charlton and Hess Streets, Hamilton, Ontario.

Rev. L. Mulder officiating.

The couple plan to reside in Peterborough, Ontario.

Mr and Mrs. Leonard Roos are happy to announce the forthcoming marriage of their daughter

RIKI
to
Mr. CEES VAN EKRIS

on Saturday, the 6th of January, 1968 at 4:30 P.M. in the Immanuel Christian Reformed Church, Church Street East, Brampton, Ont.

Rev. P. M. Jonker officiating.

Future address: 356 De Groote Pekken, Veenendaal, The Netherlands.

On December 31st, 1967, D.V., we hope to commemorate with our parents

ALBERT RUMPH
and
LUTINA RUMPH—KWANT

the occasion of their 40th wedding anniversary.

From their children and grandchildren:

Moorefield:
Henry and Lammie.
Argentina:
Arnold and Anna Marie.
Drayton:
Hilbert and Diny.
Toronto:
Jake and Theresa.
Moorefield:
Hilda and John.
Kitchener:
Alice and Ralph.
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On Tuesday, Dec. 5, 1967, it pleased our Heavenly Father to take unto Himself, at the age of 13, our beloved son, brother and grandson

RONALD PETER.

"Great is Thy faithfulness, Lord, unto us."

Frank and Celia DeVries
Irwin.
Julie Ann.
Margaret.
Houston, B.C.

Opa and Oma in Sherkston, Ontario.

Opa and Oma in Alphen aan de Rijn, The Netherlands,

and further family and relatives.

On Dec. 15, 1967 in the Netherlands the Lord took Home our dear mother, grand- and great-grandmother

HENDRIKJE HEIDINGA—BOONSTRA,

beloved wife of
Tjibbe Heidinga,

at the age of 80.

Psalm 116:6.

J. Dijkstra,.
S. Dijkstra—Heidinga, Engelum, Neth.
H. Heidinga.
B. Heidinga—Ferwerda, Cornwall, Ont.
O. Heidinga.
F. Heidinga—Stellingwerf, Leeuwarden, Neth.
J. Van der Veer.
A. Van der Veer—Heidinga, Cornwall, Ont.
W. Reitsma.
A. Reitsma—Heidinga, Nunspeet, Neth.
M. Heidinga.
W. Heidinga—Stienstra, Rexdale, Ont.
H. Reitsma.
A. Reitsma—Heidinga, Cornwall, Ont.
K. Van der Valk.
J. Van der Valk—Heidinga, Leeuwarden, Neth.
L. Koolstra.
S. Koolstra—Heidinga, Leeuwarden, Neth.
Grand- and great-grandchildren.

Dec. 15, 1967.

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In June of 1964, the Board of the Alliance of Christian Schools appointed a committee with as mandate: "to look into the feasibility and possibility of a Christian Teachers' College in Ontario". This committee was composed of professional educators as well as of people, though not themselves professional educators, intensely interested in the Christian upbringing of children. Eventually, the committee included Mr. Dirk Brinkman, Rev. M. De Vries, Dr. H. Hart, Mr. A. Hengstman (educational director of the Ontario Alliance of Christian Schools), Mr. Bert Hielema, Miss Gladys Jager (who represented the Canadian Christian Teachers Association of Ontario), Mr. John Stronks (the last two persons mentioned both have a good number of years of experience in teaching and administration in our Christian school system), Rev. J. Pereboom, Mr. E. Slothouber, and myself. The reason for being so explicit on these names is that the list will indicate the variety of opinions present in this committee. It would be hard to say, for example, that here you have a list of nothing but die-hard A.R.S.S.-ers!

This committee has worked hard for a number of years under the chairmanship of Mr. Hielema. Its work has carried much fruit. One example here is the excellent six-week summer course it has helped organize for Christian teachers in 1966 and 1967. Both Calvin College and Trinity College have given Credit for most of the subjects that were offered. But a far more important result is the following.

After about a year of work the members of this committee came to the same conclusions which were reached by the seven American educators I mentioned in one of my previous articles. We, too, concluded that a broad, a liberal arts education is necessary for our teachers. How, precisely, we go to this stage is hard to say. We *began* by thinking in terms of **a college for strictly professional** training, that is, training in teaching methods, child psychology, and what have you. But we came to realize that this would not do. It would be like trying to teach some-one carpentry, but not how to make a table, a door, or a house. It would be like telling some-one to travel, always travel, without becoming acquainted with cities, rivers, countries, peoples. But is it not so that as you become acquainted with a city, and a country, and another city, and go on, you automatically travel?

You must first be taught *content* before you can teach. In fact, being taught *content, you often* automatically learn to teach in the process of getting to understand your subjectmatter. No wonder educators today are not much impressed with the formalities of teaching method. How can you teach a *method* if the method has nothing with which it can work? The greatest humanist of the 19th century already remarked that this "sad, merely formal attitude, the perennial search and knocking about without content . . . makes for the emptiness of content, the emptiness of thought in people's heads — incompetence". One hundred and fifty years ago this remark was made. Amazing, often, the insight the Lord of creation allows the godless.

As we struggled towards our own insight under the shadow of the wings of God's Word, unaware of this long-dead humanist's remark, we also looked for means to, somehow, fill the need we now realized was there. How do we give our prospective teachers *content* so that whatever *method* they need to acquire may indeed be used? How do we equip our teachers to transmit to our children the culture of older generations? How can they come to equip our children for life by filling them with the knowledge of a creation under the will of God?

In order to be able to transmit such knowledge the teacher himself will have to possess it. You cannot pass on what you yourself do not have. So it was realized that our prospective teachers would, themselves, have to have a very broad education with a good deal of depth to it.

Where to obtain such an education in Canada? A secular university will hardly do, for the teachers will have the responsibility to equip children for life by structuring them through *the knowledge of a creation under the will of God.*

With hesitation, we turned to the A.R.S.S. With hesitation, in part because earlier statements of that organization indicated that its interest, once an institute would be established, would be in the area of *graduate* studies. However, in its boardmeeting that took place prior to our committee's interest in the Association, the Association had decided that it should not neglect work with undergraduates. When the A.R.S.S. was approached by the "Teachers College Committee" (as we called ourselves) it sent a representation in the person of Dr. H. Hart, who at that time also joined our committee.

It became clear in a very short time that cooperation would be very profitable. Some of this profit could be ours in the very near future. Some of it in a more distant, but still not indefinitely remote, future.

It would be profitable for our prospective teachers, who could get the necessary liberal arts education *in addition to* their specific teachers' training at the A.R.S.S. Insitute.

Profitable for the A.R.S.S. in that it would have an additional area in which to serve the Christian community.

Profitable for that community for it could expect, within a relatively small number of years, teachers trained at a Canadian Christian Institution.

Profitable, again, for those teachers, in that any one of them who would want to go into secondary education and might want to do some graduate work should, in some areas, do such work at this Christian institution.

Profitable also for whatever organization would be responsible for the quality of education in our Christian schools, for instance, the Ontario Alliance of Christian Schools, or an organization like this on a national scale. For it could look forward to teachers with a broad background. It would also have a direct say, through veto power, as to who would be teaching the subjects of specific teachers' training. In addition, such an organization would have immediate supervision-responsibility as to the character of the instruction given in those areas.

Profitable, again, for the Christian community, in that its so heavily taxed finances would not be taxed doubly. Responsible teachers' training at a Christian institution would, after all, not demand too much of the "financiële spankracht van onze mensen".

In several forms, some publicity was given to these plans. People began to know about them. Many rejoiced in this promise of unification of action.

The A.R.S.S. was much interested in such a cooperative venture. It still is, as far as I know. The Ontario Alliance of Christian Schools was equally interested. Whether it still is? . . . I don't know. Although I have received no official notification, I have been told informally by the chairman of the "Teachers College Committee" that the Ontario Alliance of Christian Schools has disbanded the committee.

Why? Is it because some people with the horse-and-buggy mentality as far as education is concerned have succeeded in beclouding the judgment of also the Ontario Alliance's Board? If so, one would pray that the warmth of the Spirit of the Lord will soon cause such obstructive fogginess to evaporate.

For it should be clear to all who have any insight in the nature of education that it would not only be illogical, but dangerous for our community if an institute for the training of teachers in their specific professional subjects would be established *instead of*, or *prior to*, or in any way *independently from*, an institution that aims to provide a general (liberal arts) education.

Some people have insight in one area, some in others. Very few, today, can judge with authority on the details and principles in all areas of life. A businessman often knows little about the principles and details of the educational enterprise. And a teacher is often a poor economist. Life is so complex, today, that it is possible for one to gain the kind of insight that equips one for leadership in only a few areas of life.

If leadership without insight is attempted anyhow, such leadership often stipulates as a viable course of action what was fashionable a generation ago, has slowly filtered down to become "common knowledge", but has long been recognized by those equipped to give leadership in that area as a basic mistake.

The result is: two plans of action; two lines of guidance; conflict; powerlessness. Is not this what is happening in our community? *And in many more areas than just that of education?*

Let those who exercise leadership do so responsibly, that is, in areas where they are indeed capable of exercising leadership. And let those who look for guidance examine those who offer guidance to see whether the guidance offered can possibly rest on previously acquired insight.

And remember: "Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness".

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Wat mocht ik niet vergeten?
O ja . . . .
Ik moet nog abonnees werven voor Calvinist-Contact, want, hoe meer abonnees des te beter het blad kan worden.

Een premie boek als beloning!

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RELIGIE ZONDER GOD, door prof. dr. K. Runia, dat een antwoord is op Robinson's "Eerlijk voor God".
Dr. Runia is de bekende hoogleraar in de dogmatiek aan het Reformed Theological College te Geelong, Australië, die in Australië en Nieuw-Zeeland zich in de theologische wereld een uitstekende naam heeft verworven.

HET RAADSEL VAN ONS LEVEN, door prof. dr. J. H. Bavinck. 5e druk.
Dit prachtige boekje van de zo bekende, vroegere zendingshoogleraar is een buitengewoon welkome leidraad voor het leven.

ZIJN ALLE GODSDIENSTEN GELIJK? door dr. J. Verkuyl.
Dr. Verkuyl heeft vele jaren in Indonesië gearbeid en is zodoende bekend met de wereldgodsdiensten. Als zodanig is hij de juiste man om deze veelgehoorde vraag te beantwoorden met een duidelijk 'neen' en tegelijk te verwijzen naar het christelijk geloof als het allesomvattende antwoord.

ROME EN DE REFORMATIE, door A. S. Besselaar en J. Spoelstra.
Meer dan eens komen we met Rooms Katholieken in aanraking, b.v. op het werk of gedurende de vakantie. Om ons bij een gesprek behulpzaam te zijn kan dit boekje goede diensten bewijzen. Hierin worden o.m. de volgende onderwerpen aangestipt: kerk en heilige schrift; woord en sacrament; alle mensen zondaars (erfzonde); Christus alleen; avondmaal en mis; het celibaat; het vagevuur; enz.

DE WELEERWAARDE HEER, door ds. M. E. Voilà.
De bekende schrijver, wijlen ds. P. D. Kuiper, beschikte over de gave om op een humoristische manier predikanten en gemeenteleden te 'fotograferen'. Evenals "Peper en Zout" getuigt ook dit boekje van zijn schrijverstalent.

SPIONAGE IN DE TWEEDE WERELDOORLOG, door Jac. van der Steen.
De inhoudsopgave spreekt boekdelen! Jacht op geheime wapens; Figuren om het stervende Duitse Rijk; Stille strijd om raketten en atoombom; Reinhard Gehlen (Duitsland's meesterspion); Berlijn, luisterpost tussen Washington en London; Vrouwen in de schemer.

HET UILEN-NEST, door W. Schippers.

DE GEHEIME OPDRACHT, door J. E. Hunter.

DAGGELDERS, (3e druk), door J. W. Ooms.
In dit boek van de bekende Nederlandse schrijver worden ons de lotgevallen beschreven van Saan Blonk, de daggelder die graag zelf een boerderij zou willen bezitten.

New 'premieboeken' for two subscribers

CHINA, ONE FOURTH OF THE WORLD, by Charles Lynch, one of Canada's most widely travelled correspondents.
It is a first-hand account of not just politics but also the people of China. Except for the final chapter, every word in this book was writeen inside China, in the course of an 8,000 mile tour made by the writer during the months of April and May, 1965. The book aims to give the reader something of the taste of Red China and the feel of its people.

THE 48 HOUR WAR, THE ARAB-ISRAEL CONFLICT, by Alex Benson.
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Omdat wij tegenwoordig extra pagina's geven in de Engelse taal, zijn voor het aanbrengen van nieuwe abonnees nu ook Engelse boeken verkrijgbaar.

Voor elke nieuwe abonnee:

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A little booklet, but a great story Tom Perkins comes into conflict with his own conscience. He experiences a difficult time to find the right attitude. A fine story for children from 8-11 years old.

THE GUN, by John Vriesinga.
An exciting story of the experiences of three boys, and a gun. Boys, and girls too, of 8-11 years of age, will enjoy it tremendously.

WHEN THE BAMBOO SINGS.
By experienced Missionary Douglas C. Percy, a true life story of a young African and his love for a maid of another tribe.

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Dutch

DE LEGE PLAATS, door Annie Oosterbroek-Dutschun. (Derde druk.)
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This is the story which inspired 'the sound of music'. Indeed a story about the 'fascinating adventures of a fascinating family'.

BUT NOT FORSAKEN, by Helen Good Brenneman.
An unforgettable story based on the author's experience in Gronau, Germany, following World War II, and on the accounts of the refugees who made the long, arduous trek to the refugee camp there.

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